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From the British Critic.

THE WITNESSING CHURCH;

OR, AN ACCOUNT OF THE NON-JURORS.

In 1694, he published his Companion for the Persecuted, an office for those who suffer for righteousness' sake. This he sent, as it appears, to Bishop Frampton. The letter from the bishop, in which he is thanked for the work, is extant. He was himself, like Kettlewell, of a meek and quiet spirit, and seemed to have hailed with delight the practical turn which such a mind of Kettlewell's might give to the whole non-juring question. "I am so much affected with it," says the Bishop, "that I wish all our men of war would beat their swords and spears, as you do, into ploughshares and pruning-hooks; endeavouring rather to make their readers turn their thoughts to piety than controversy; since the former, though never so necessary, yea the unum necessarium, is scarcely heard amidst the din and clashings of pros and cons." "Perhaps," he continues, "this thought of mine proceeds from my own inability to enter such lists, of which I am conscious enough, and as I hope will be the more pardonable, because, though I am far from censuring their brave performances, yet in truth, as St. Paul says, in case of languages not understood, I had rather speak five words to make my perusers better, than ten thousand words to make them more learned. Yea, so much the more, because I see our people so wedded to what they have assumed, that nothing can remove them; nothing but God's own hand, and in his own due time, for which we must wait with patience till he turn our captivity like the rivers in the South, possessing our souls with patience in the meantime, till he bring it to pass, and by our well-doing and well-suffering with his blessing on both, make our innocence as clear as the light." In the same year, 1694, Kettlewell published his "Companion for the Penitent, and for Persons troubled in Mind." This evidences still more clearly that though his principles as a non-juror remained as they did to the last firm and unmoved, his thoughts were more and more drawn off from the heart-burnings in which the cause had been involved. His thoughts, as he drew near his end, were turned towards the place where he had spent some of the happiest years of his life. This manual is dedicated to his old parishioners of Coleshill, in Warwickshire. The last work is yet more remarkable. In 1695 he published his "Death made comfortable, or the way to die well." These directions for a holy and happy death he wrote with an office for the sick and dying, with the immediate prospect of death before him. He died on the 12th of April, 1695. We have mentioned thus seriatim the works of Kettlewell after his deprival, because his works are himself—because in the very order in which they stand, they give us really the most edifying account of the consistency, and reality, and identity of his character. We know how much he was loved and revered by his brethren; we can see too how these works at the same time they were the fruits of a mind gradually withdrawing itself from the world, would form, as they came from his mind, a sort of orderly system and discipline, as it were, by which the rest might learn the same high and heavenly lessons. He is a true picture of those principles which he had been trained in; a true specimen of a Presbyter of the Church of England. His books, many of them, are full of primitive learning; and in all it is brought to bear on Christian piety. His whole life had been of a piece. He had commenced it as he closed it—remarkable alike for seriousness and sweetness of temper. He was elected fellow of Lincoln College in 1675, and was for some time a distinguished tutor there. He was, in 1682, becoming known by his "Measures of Obedience," presented to the living of Coleshill, where he remained till he was ejected, when he joined the non-juring communion, in London, under Bishop Lloyd. Here he died, at the age of forty-two, and was buried in the Church of Alhallow's, Barking, in the grave from which Archbishop Laud had been removed to St. John's College Chapel, Oxford. His character is admirably drawn up in few words by his friend Mr. Nelson. "He was learned without pride, wise and judicious without cunning; he served at the altar without affectation, sincerely religious without moroseness, courteous and affable without flattery or mean compliances, just without rigour, charitable without vanity, and heartily zealous for the interest of religion without faction." Kettlewell was, indeed, so influential a member of the communion, and so excellent an exemplification of its doctrines, that he seemed marked out as a character with whose life the history of the non-jurors should be connected It is much to be regretted that Dr. Hickes or Mr. Nelson, who supplied full store of materials, should have been unable to have undertaken the work.

The case of the suffering clergy, many of them with wives and families, was of course deplorable, and in the January before his death, the surviving bishops, Lloyd, Frampton, Ken, Turner and White, took it up. They addressed to all Christian people a charitable declaration on their behalf, and signed it, as they were accustomed, with their names and titles as bishops, adding the words "now deprived." This brought them into difficulty; the application was declared illegal, and the signatures an usurpation of ecclesiastical jurisdiction. The matter was at length brought before the privy council, but the storm which threatened them was averted by the simple and discreet answers of Bishop Ken. After this, nothing very remarkable seems to have occurred. The rest of the deprived Fathers gradually died off. Bishop White in 1698, Bishop Turner in 1700, Bishop Frampton in 1708, and Bishop Lloyd in 1709. There are letters of all of them preserved; that already quoted of Bishop Frampton is a fair sample of the rest. We find him, on one occasion, writing a few affectionate lines to the archbishop, merely to ask his blessing. He appealed to him also, as to the propriety of receiving a kind offer of maintenance on his deprival, and of accepting the private tutorship of a child. We may judge from his correspondence that Bishop Lloyd seems to have been well selected by the archbishop, as the bishop to whom he should commit his power, and who should head the little communion. In the reign of King James the diocese of Norwich seems to have been most carefully and vigilantly superintended. He was, it is evident from his letters, an active and laborious bishop. Whether the archbishop should have given, or Bishop Lloyd have accepted the peculiar powers thus delegated to him, he discharged the high trust committed to him with prudence and privacy, and took care to give no umbrage to the government. His constant daily communications with Archbishop Sancroft prove his watchfulness and activity. It was by him that the new non-juring bishops, Hickes and Wagstaffe, were consecrated in 1692, of which more will be said afterwards.

The most remarkable, however, of them all, was the survivor of them all—Bishop Ken. They seem to have, more than once, referred with comfort to the fine Collect for St. John the Baptist's day; but Bishop Ken seems, in an especial degree, to have been called to the Baptist's office of constantly speaking the truth, boldly rebuking vice, and patiently suffering for the truth's sake. He is described as a man of the most perfect simplicity of manner and unaffected piety. He was educated at Winchester, where he was a schoolfellow of Bishop Turner: they were afterwards together as fellows of New College. Afterwards he became chaplain to Morley, Bishop of Winchester, and then to the Princess of Orange, in Holland. Here he incurred the displeasure of the prince, by forcing one of his favorites to perform a promise of marriage. He was appointed afterwards chaplain to Charles the Second, in 1684, and was prebendary of Winchester. The Court was to pass the summer there, and he closed his doors on the infamous Nell Gwynne. Notwithstanding, he was appointed and consecrated bishop the same year. He shut out the wretched Duchess of Portsmouth from the death-bed of Charles the Second, where Bishop Burnet describes him as praying like one inspired. Nor was he less open in speaking the truth where there was greatest danger of error. He is mentioned in Evelyn's memoirs as twice preaching boldly in defence of the principles and faith of the Church of England, concluding once with a kind of prophecy, that however it might suffer, it should, after a trial, emerge, to the confusion of its adversaries and the glory of God. One of the sermons, that on the 7th chapter of Micah, 8th, 9th, and 10th verses, is printed in the appendix to a short account of his life. It describes the calamity of the Reformed Church of Judah for her sins, and God's delivery of her on her repentance, and draws the parallel between her and our reformed Church. He well understood and realized to himself the true strength and latent energies of the Church of England, the real depth of its spirit. His whole life and soul appear to have been identified with it. Nothing can be conceived more sublime, and yet more truly practical, than the way in which he felt the blessings of communion, and the spirit in which a humble Christian mingles with the worship of the invisible Church.

> "Give me a place at thy Saint's feet,
> Or some fallen Angel's vacant seat;
> I'll strive to sing as loud as they
> Who dwell above in brighter day."

He was active and most useful in his diocese. Few, it was said, were ever seen more able or more earnest to do good. His special attention was directed towards the infants of the Church and the poor. Catechising he looked on as the grand and only means of laying the foundation for better times. He had been one of the seven bishops, and his words to King James are so firm and impressive that they cannot be omitted —"We are bound to fear God and honor the King—we desire to do both;—we will honor you—we must fear God." On the answer of the king, "I will be obeyed," with the same dutiful resolution, replied, "God's will be done." He could not reconcile himself to the new oaths; and, if any one came to consult him, seemed always distressed at any debates about the matter. He recommended *study and prayer* as the best casuistry: things which might help men to answer many more questions than any power of argument on difficult or indifferent questions. Like Kettlewell, he turned all into one continued lesson of Christian practice. There is a greater strength, but perhaps Ken's character might be described as the poetry of Kettlewell's. His life seems to have been one of habitual prayer and praise. His eyes prevented the night watches. He arose at midnight to give thanks. How little can we appreciate the hymns by which he is best known—the Morning and Evening and Midnight hymns, at the hours at which we are wont to sing them. He seems to have spent the remainder of his life in such fervent expressions of piety. He found a hospitable asylum at Long Leate, the seat of Lord Weymouth, where he vented his passion, as he expressed it, "in hymns, not in disputes." Like Kettlewell too, he constantly realized to himself the prospect of death. He always travelled with his shroud, and himself put it on just before his death, with the words so habitual to his mind,—"God's will be done."

He was the survivor of all the bishops, and died at Long Leate, March 19th, 1710. His declaration states, perhaps, more clearly and emphatically, the sense of the non-jurors' principles, than any other. Perhaps, there is no better account, in so short a space, of our Church of England doctrine. "I die in the Holy Catholic and Apostolic faith, professed by the whole Church, before the disunion of East and West. More particularly I die in the communion of the Church of England, as it stands distinguished from all Papal and Puritan innovations, and it adheres to the doctrine of the Cross."

The history of the non-jurors was said to extend over a space of ninety years, commencing with the act of suspension and deprival in 1689 and 1690, and ending with the death of Bishop Gordon, in 1779.

This whole period of about ninety years divides itself into two portions.

The first consisting of twenty years from the year 1689 to 1709, i. e. from the act of suspension and deprival, to the death of Bishop Lloyd of Norwich, which took place in that year, and who was the last of the deprived Fathers who retained his authority. The second period of about seventy years, commencing after his death and closing with the death of Bishop Gordon, the last Bishop of the succession derived from the deprived Fathers, in 1779.

The former of these two periods has been briefly sketched. Archbishop Sancroft and his seven brethren, and about four hundred clergy in various parts of England, all deprived by Act of Parliament of their preferments, and consequently, it was alleged, of their spiritual power and commission as ministers of Christ and stewards of the mysteries of God, became at once a witnessing Church. They were witnesses of the independence of the Church on the civil power, of its inherent or derived means of perpetuating its existence under Christ to the end of the world, and consequently of the independence of divine truth upon man.

Of the importance and value of this witness it is difficult to form a proper estimate. Bishop Lloyd of St. Asaph, who was deeply interested and actively engaged on the opposite side, and entered much into the political bearings of the question, with great justice, but surely with strange inconsistency, spoke of it as truly providential. The non-juring communion for a number of years, and in various ways, confronted alike the different, but other kindred errors of Popery, of Erastianism, of Latitudinarianism, of Socinianism and infidelity. Their voice, indeed, was little more than a continued protest raised in the midst of tumults which seemed soon to drown it; but it developed principles which are known silently to have moved the world. Against all the political bearings of the question we have all along endeavoured to clear the way. It was the main object of the best and most influential men amongst them, in the very first instance, to withdraw their own minds, and the minds of their non-juring brethren, from the heartburnings of political party-spirit, to the real blessings of Christian communion. And, difficult as the task must have been, when every act of the deprived Fathers was likely to be misconstrued, every meeting, even for prayer and divine offices, was suspected, their very charity arraigned as treason, and every person known to sympathise with them was watched with the most jealous eye, the little communion, during the first twenty years, under the superintendence of Bishop Lloyd of Norwich, with few exceptions, was comparatively tranquil and unmolested. Invested by the Archbishop with his full power and jurisdiction, he continued, after the archbishop's retirement, in London, watching carefully over the interests of the body, at once active and vigilant in the cause, yet cautiously inoffensive in his method of promoting it. For the first few years they were supplied with the clear and simple arguments, and devotional manuals, of Kettlewell. In the latter part of the first period the excellent Robert Nelson followed up the labors of his friend Kettlewell, reviving as it were his spirit, and repeating often his words, and furnishing them with fresh aids towards Christian practice, publishing in the years 1704, 1707, and 1708, his Companion for the Fasts and Festivals; his Christian Sacrifice and Practice of True Devotion. It is, perhaps, scarcely possible to overrate the importance of the whole aspect of the non-juring question during this period. The non-jurors are not, as we have hitherto seen them, what many persist in calling them, a political sect, but an unestablished Church. Their conduct and spirit, generally speaking, was not that of angry politicians, but of plain simple-minded men; their writings, which are numerous and full of learning, not mere arguments against State interference, not mere counterstatements of antagonist difficulties, but based on fundamental principles, upon which we are to build up ourselves in our most holy faith, and which we cannot quite abandon without casting down the foundations of Christian truth. During the first period the whole of the deprived bishops died excepting Bishop Ken; but as Bishop Ken had resigned voluntarily, on the death of the next bishop, Dr. Kidder, in 1703, six years before, with the death of Bishop Lloyd, the immediate communion of the deprived bishops ceased.

The division into two portions was stated to have been made by the known circumstance, that several of the distinguished non-jurors were of opinion that the painful schism might be terminated at this juncture. Bishop Ken's judgment was clear. So long as Bishop Kidder lived, who had consented, on his deprivation by the lay power, to be consecrated in his room as Bishop of Bath and Wells, Bishop Ken maintained constantly his right and title, and always signed himself bishop. When Bishop Hooper was consecrated, he resigned that right and title, as a means of healing the schism. In 1705, after Ken's resignation, and when all the deprived bishops excepting Frampton and Lloyd were dead, Dodwell published his Case in View, to show before hand that in case the then invalidly deprived fathers should leave their sees vacant by death or by resignation, the non-jurors would not necessarily be obliged to keep up their separation from those bishops who were as yet involved in the guilt of their schism. It is easier to admire the spirit in which Dodwell sought for arguments which made for peace, and to love the prejudice which led him to employ them, than it is to see how they entirely met the case; partly they might, but many difficulties remained the same as ever.

This schism in the Anglican Church was confessedly without any exact precedent or parallel in antiquity. The case which at this time most resembled it, and which was therefore canvassed with much interest, was to be found where so many unhappy precedents were from time to time discovered, in the times of Arian confusion. At the time of the Council of Alexandria, in the Church of Antioch there were two separate orthodox communions, those of the Eustathians and Meletians; the former, on the death of Eustathius, had been left without a head, the other was under Meletius. The succession from which Meletius had received his orders and consecration was originally an intrusion; but the present circumstances of the Church seemed to point out the duty of recommending the Eustathians to unite with the Meletiane. And such was the measure proposed by the Council as the best means of closing the schism. The Eustathians were unavailing to submit; a Latin Bishop (Lucifer) indulging, instead of overcoming their reluctance, with the assistance of two others, consecrated a separate head to their communion, and thus kept open a schism which was dying of itself; and it was not till after many more heart-burnings that the schism was finally brought to a termination. Very nearly, however, like this, was the position of the Church of England on the death of Bishop Lloyd; and on the whole the proposed remedy, and the eventual continuation of the schism, will serve well to illustrate respectively the obvious remedy in our own case, and the eventual continuation of the English schism, and to point out the two classes of non-jurors.

[*To be continued.*]

[The following is the article from the Gambier Observer, referred to in our editorial of last week. We publish it in order to help the reader to form a fair view of both sides of the question.]

From the Gambier Observer.

IS JUSTIFICATION PROGRESSIVE?

Messrs. Editors—I rejoice to see that your paper has at length come out so plainly in regard to a recent publication, in which the doctrine of progressive justification is set forth and maintained.—Perhaps the most of your readers have seen the piece, which suggested to "G." the question in your last number:—"Is the doctrine of justification one of any importance?" Worthless as my opinion may be, I cannot but feel it to be a duty to bear decided testimony against the doctrine it contains; because I believe it to be as injurious to the cause of vital piety, as it is inconsistent with the standards of our Church and with the Scriptures. For one, I can heartily subscribe to every line of your correspondent G.

"It appeared to me," says he, "that the author and his eulogist had written under a perfect oblivion of what our Articles and Homilies say on this subject." This supposition is not only countenanced by the fact mentioned by your correspondent, but it is also confirmed by the circumstance that, in an attempt to vindicate his essay against a writer in the Episcopal Recorder, that author adduces no evidence from these sources.—Nay, he expressly says, "the standards of our Church leave open the particular point now under discussion!" It seems, then, that the standards of our Church are silent on the point of the progressiveness of Justification; and yet this is the only theory which, according to the author alluded to, can secure this all-important doctrine from abuse. It seems to me that this is no trifling charge against the Articles and Homilies of our Church. Can it be possible, that so much labor has been expended, that so much learning and wisdom have been employed in framing a safeguard for the vital doctrines of religion; and that, after all, nothing has been said about the only method of securing this doctrine of Justification—this doctrine by which the Church must stand or fall—against abuse?*

But we are referred to Bishop Jeremy Taylor as an authority in favor of progressive Justification. We admit that Bishop T. did, at one period of his life, hold and teach the doctrine in question; and we could not give your readers a clearer idea of its import, than by using his own language. "A righteous man," says he, "is justified when he is saved: and a weak Christian is justified when his imperfect services are accepted for the present, and himself thrust forward to more grace, and he that is justified may be more justified." "No man is justified, that is, so as to signify salvation, but sanctification must be precedent to it." Such is the language quoted by our author from Bishop T. And again, says the same, "no man's sins are pardoned, but in the same measure in which they are mortified, destroyed, and taken away." But it has so happened that Bishop Taylor has never been regarded as a sound expositor of the doctrines of his own Church. We are told, by his biographer, Bishop Heber, that the most learned and pious men of Taylor's own time opposed some of his doctrines as inconsistent with those of the Church of England. And we are also told, that the views of this most amiable of men underwent a great change before his death, and that too, in spite of the opposition which they had to encounter.—And lest we should not be able to find any authority sufficiently high to confront this truly great man, we must beg leave to set him over against himself.

"The following passage" says Bishop Heber, "is interesting, not only from its own merit, but as in some respects, (in all essential respects, indeed) differing from the language which he would have held when he wrote the Doctrine of Repentance. The Christian Consolation, (from which the extract is taken,) it may be observed, is one of Taylor's last productions.

"*Be merciful unto my sin, for it is great,*" says David. This is not the way to deal with mortal judges, when we stand at their bar, but this is the way to obtain propitiation from our God. Heal me, for I am sore wounded, cure me, for I am very sick; be merciful unto my sin, for it is very great: Zozimus, a Pagan that envied the honor of Constantine the Great, makes this tale to discredit him in his history; that Constantine had put his wife Fausta, and his son Crispus to death, after which, being haunted by an ill conscience, that gave him no quiet, he sought among the heathen priests for expiation, and they could give him no peace; but he was told that the religion of Christians was so audacious as to promise *pardon to all sins, were they never so horrible.* Is not this to commend both the emperor and his religion under the form of a dispraise? For what rest could a troubled mind attain to from the rites and superstitions of Idol Gods? But in the immense treasure of the price of the blood of Christ, there is redemption for every sinner that repents and believes. Does this look like his former opinion, that our sins are pardoned only in the same measure in which they are mortified and destroyed? Does he not speak more like the great Apostle, who when he was warmed with the prospect of a full and plenary pardon in Christ, exclaimed, being justified, we have peace with God through our Lord Jesus Christ.†

From Bishop T. we shall now proceed to another writer, who has been far more highly approved in regard to such matters, and to whom the author alluded to confidently appeals; "Let the reader turn to Hooker's work," says he, "and see whether my piece resembles his account of the popish doctrine." This appeal is more confident than safe.

In the account which Hooker gives of the popish doctrine, we have these words. "As the body is drawn by the heart which is in the body, so the soul might be righteous by inherent grace: which grace they make capable of increase, *as the body may be more and more warm, so the soul more and more justified, according as grace should be more augmented.*" We think this looks something like the doctrine of progressive justification.

Opposed to this doctrine, is the immediate and full Justification of every sinner, when he comes to believe in Christ with a true and lively faith. And this I hold to be the doctrine of our Church, as well as of the Scripures.—They do not teach, if we are not greatly mistaken, if the reformers have not grossly misunderstood them, that we are pardoned by degrees as we advance in sanctification and holiness; but as soon as we place a genuine gospel faith in Christ, all our sins are pardoned, and we are accepted into the favor of God as dear children in Christ; and that we being united to Christ by faith, are justified not in the measure of our inherent righteousness, but in the same measure in which the Lord our righteousness hath blotted out the penalty of the law, by his death, and fulfilled its requirements by his life.

To prove this, let us consider the language of the Homily on salvation.* As it will produce a clearer conviction, to look at a single portion with a little attention than merely to multiply extracts, so I would first simply ask the question—what does this Homily mean by the expression, "That God sent his only Son our Saviour into the world, to fullfil the law *for us?*"—It will not be pretended, that the law has been fulfilled for us in such a sense, that the Lawgiver looks upon us as possessing a perfect personal righteousness. Are we to understand it, then, as the author alluded to does, that the law has been fulfilled *for us* on the part of Christ, but that this becomes effective only in as far as we are sanctified? If this were the case, the terms "for us" might be applied to the whole world but they are confined in the Homily to believers only. And besides, the same Homily says, "That in him, and by him, every true Christian man may be called a fulfiller of the law." Now there is only one other sense in which we can conceive the law to be fulfilled for believers; and this is, that they are discharged from its penalty in full, and accepted into the favor of God.

And that this is the true interpretation of the Homily, will appear from other parts of the same, as well as from the words of Cranmer by whom it was written. "This Justification or righteousness (says the Homily) which we receive of God's mercy and Christ's merits, embraced by faith, is taken, accepted, and allowed of God, for our perfect and full Justification. But the author in question will say, that the full justification here spoken of is only wrought on God's part, becoming actual only in so far as we are inherently righteous; but the Homily, let it be observed, is speaking of those who have apprehended this righteousness of Christ by faith; and it says, in another place, 'that Christ is now,' after having fully satisfied the law, 'the righteousness of all them that believe in him. He *for them* paid the ransom in his death. He *for them* fulfilled the law in his life.'"

As this Homily is well known to have been written by Cranmer, so we should look to him for its meaning, if there can be any doubt of it. "He that believeth in Christ," says he "and truly believeth the Gospel, he is just and holy before God, *by the justice of Christ, which is imputed and given unto him.*" And again; "Christ therefore at his last supper, (when he took his leave of his apostles to depart out of the world,) he did make a new will and testament, wherein he bequeathed unto us clean remission of all sins and the everlasting inheritance of heaven!" With such passages before us, surely no one can mistake the interpretation which Cranmer put upon the XI. Article of our Church.—But, in order to make assurance doubly sure, let us consult some other authorities.

Nowel's Catechism. "For they know that Christ (whom they trust upon) appeasing the wrath of his Father, their sins shall never be imputed any more unto them, than if the same had never been committed. And though themselves had never satisfied the law, and their duty towards God and man; yet believe they that Christ, with his most full observing of the law, has abundantly satisfied God for them, and are persuaded that by this his righteousness and observing of the law of God, themselves are accounted in the state of the righteous, and that they are beloved of God, even as if themselves had fulfilled the law. And *this is the justification which the holy Scriptures declare that we obtain by faith.*"

Fox—"When we believe, endeavoring meanwhiles, as much as lieth in us, we do fulfill the whole law of works, that is to say, we do attain *full and absolute righteousness*, as well as if we had fulfilled the whole, being endued with righteousness now; albiet not properly our own, yet enjoying him notwithstanding, which of God was made our righteousness by faith; whereupon Luther in his book of Christian Liberty hath written very excellently."

Bishop Sanderson He says it is by faith, "We embrace with our minds and affections the Lord Jesus Christ, as the only begotten Son of God, and alone Saviour of the world, *casting ourselves wholly upon the mercy of God through his merits*, for remission and everlasting salvation."

Hooker. "Although in ourselves we be altogether sinful and unrighteous, yet even the man which is impious in himself, full of iniquity, full of sin; herein being found Christ through Faith, and having his sin remitted through Repentance, him God beholdeth with a gracious eye, putting away his sin by not imputing it, taketh quite away the punishment due thereunto by pardoning it, and accepteth him in Jesus Christ, as perfectly righteous, as if he had fulfilled all that was commanded him in the Law; shall I say more perfectly righteous than if himself had fulfilled the whole Law?—I must take heed what I say: but the Apostle saith, "God made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

How could the author in question refer to Hooker in favor of his theory? How could he refer us to the passage where Hooker merely says justification implies sanctification? If he means to insinuate, that Hooker held that justification implies sanctification as always precedent to it, his insinuation is directly contradicted by numerous passages in the discourse to which he refers. But if he means, that the discourse of Hooker maintains the invariable conjunction of justification and sanctification, the latter always flowing from the faith by which we are justified; if he means that justification implies sanctification in this sense, then we grant that he is correct. For in this particular, we believe that Hooker holds the truth of our Articles and Homilies; but we must say, that this sort of implication makes no more in favor of the author's theory of progressive justification than it does in favor of the divine authority of the Koran.

Archbishop Usher. "What is justification? Justification is this sentence of God, whereby he of his grace for the righteousness of his own Son, by him imparted unto us, and this faith apprehended by us, doth free us from sin and death, and accept us as righteous into life. For hereby we both have a deliverance from the guilt and punishment of all our sins: and being accounted righteous in the sight of God, by the righteousness of our Saviour Christ imputed unto us are restored to a better righteousness than ever we had in Adam." "But how is this great benefit of justification applied unto us, and apprehended by us? This is done by Faith alone; and that not considered as a virtue inherent in us, working by love; but only as an instrument or hand of the soul stretched forth to lay hold on the Lord our righteousness. So that faith justifieth only relatively, in respect of the object which it fasteneth on; to wit, the righteousness of Christ by which we are justified; Faith being only the instrument to convey so great a benefit unto the soul, as the hand of the beggar receives the alms."

Bishop Beveridge. "When God pardons any man's sins, he pardoneth all his sins. All his acts of grace and pardon are without exception; so that all our former sins shall be as if they never had been." And again: "There is no condemnation to them which are in Christ Jesus. And if they be not condemned, they must needs be justified, and if they be justified or accounted righteous before God, it must be by that righteousness which they have in him, in whom they are, for they have no other which may be truly accounted so; but in him they have most absolute and perfect righteousness, because his was so, and being his in whom they are by their believing him, it is reckoned theirs too as effectually to all intents and purposes, as if it had been performed in their own persons. By this therefore we may clearly see into the manner of our Justification by faith in Christ: for, it is not as some have fondly imagined, as if we would be wise by another's wisdom: or healthful by another's health, which we are no way concerned or interested in. For we are accounted righteous by the righteousness of Christ not as it is in him, and so anothers, but as it is our own in him."

We shall offer only two remarks upon these extracts. One is, that the eminent and standard authors whom we have quoted do not suppose, to use the language of the author before as, that "the integrity and virtues of Christ" are imputed to us as if they were personal qualities of our own.

And, secondly, they do hold that we are by faith in Christ "justified from all things;" that all our sins are pardoned, and we are as fully accepted into the favor of God as if we had never sinned, that we are dealt with as perfectly righteous in Christ; that the Lord is our righteousness in such sense as to free us entirely from the whole penalty of the law.

And this doctrine of imputation‡ either excludes that of progressive Justification, of progressive pardon, or it is necessarily excluded by it. In one sense, the righteousness of Christ is not our own, in another sense it is.—And hence, there is no contradiction, as the author in question supposes, in the believer's pleading a righteousness "as his own which is not his." He does not seem to have weighed and compared with Scripture the invaluable remark of Hooker, that "The righteousness, wherewith we shall be clothed in the world to come, is both perfect and inherent. That, whereby *here* we are justified, is perfect but not inherent. That, whereby we are sanctified is inherent, but not perfect. This openeth a way to the understanding of that grand question, which hangeth yet in controversy between us and the Church of Rome, about the matter of justifying righteousness." But the author under review will say, that this doctrine as we understand it is liable to abuse. Suppose it is, we shall only say at present that every good doctrine is liable to abuse in the hands of wicked men, and that even in this respect our doctrine is more like that of the Apostle than like that of progressive justification.—Some of the worst abuses of Scripture truths have arisen from an unscriptural attempt to guard them against abuse.

In the theory of this writer, sanctification is precedent to justification. The latter is always preceded by works as a condition. In his own language: "works and faith are both conditions of our pardon, through Christ." I shall say nothing to this at present§ except in a single point of view. And that is, if we hold with the Articles and Book of Homilies, that "Good works go not before in him which shall afterward be justified; but good works do follow after, when a man is first justified;" then we must dissent from the doctrine of the writer before us. If we hold with the Articles and Homilies, that works done before Justification are not pleasant to God, but partake of the nature of sin, then we must believe either that sinful works are the condition of Justification, or that the very first act of Justification is utterly impossible.¶

In conclusion, I must confess, that the idea of a partial pardon is not intelligible to my mind. A single sin, whether past or present, renders us obnoxious to the penalty of the law; and if every sin be not forgotten, wholly forgiven, we are still under the curse of the law, and, for aught that I can see, CHRIST died in vain. But we have not so learned CHRIST. There is now, *no* condemnation to them which are in CHRIST JESUS, who walk not after the flesh, but after the Spirit. Being freely "justified from all things," we obey not in the oldness of the letter, but in the newness of the Spirit: yea, we love much because much hath been forgiven us. We labor not as a servant for his hire, but as dutiful and loving children, fully adopted into the family of CHRIST, and destined to inherit the kingdom of his Father. E.

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* We understand the point to be no otherwise "open" in the articles and homilies than it is in the scriptures: that is to say, it is so far "open," that they who oppose the doctrine of a progressive justification will appeal to both sources of authority, in despite of the clearest evidence that their system was unknown to the inspired writers and discountenanced by the framers of the articles. We hope in a future number to make it abundantly manifest that the Anglican reformers held the doctrine of a progressive justification: at present, we will merely adduce one proof, which is of itself conclusive—it is, that in the language of the articles and homilies *justification* and *salvation* are used as synonymous terms. Thus the eleventh article refers us to the homily on *justification.* This homily, however, is entitled "the sermon on *salvation;*" and throughout the homily it will be found that *save* and *justify, salvation* and *justification* are interchangeably used.

† The quotation from Heber, and the allusion to the peculiar views of Taylor, are wholly irrelevant. Taylor's peculiarity was in reference to the doctrine of original sin; on the subject of justification he is explicit and consistent. Nay, the very passage quoted by Heber is in the teeth of the doctrine advocated by "E.," inasmuch as it insists on *repentance* as preceding justification—"There is redemption for every sinner that *repents* and believes."

‡ There is here a great want of discrimination. Imputation is, in one sense, a sound doctrine, and consistent with a progressive justification. In another sense, it is unsound and inconsistent with it.

§ Should the writer be disposed to say more, at a future time, we recommend him first, to weigh well the following opinion of the greatest divine and clearest reasoner of his age, William Sherlock. Speaking of the Antinomians, he says: "Indeed, the parting line is the antecedent necessity of Holiness to our Justification and Salvation; and whoever will not own this, I will be bound to make it good against him, that he is an *Antinomian,* though he may not have courage enough openly to defend all the fulsome consequences of that doctrine." The opinion of such a man as Sherlock, is not to be disregarded.—But, independently of all authority, the reason of the thing shows the correctness of Sherlock's view. For, if God justifies the ungodly while he *is* ungodly, and before he repents, forsakes his sins, and accepts the offer of mercy, i. e. before he is, in some measure sanctified, then he justifies him *in his sins.*

¶ At another time, we may have more to say on this subject. At present, we shall only remark, that the argument of "E" proves too much for himself. For, either faith (which, on our part, precedes justification) must be a *perfect* act, or else, by "E's" showing, justification must be utterly impossible. Is there, then, *merit* in our faith?

COMMUNICATIONS.

For the Churchman.

SAILOR MISSIONARIES.

Did you ever hear, Mr. Editor, of a project for substituting for the whole present scheme of missions, that of Sailor Missionaries?

A short history will develope it to you, and also serve as a record for those more able than the writer to philosophize on the tendency of such like things.

In a certain village, there was lately announced a lecture by a Captain S———, as an agent for a branch of the *Seaman's Friend Society*. The writer attended. I am not to detail the whole performance. The gentleman gave out a hymn from the pulpit, offered a short prayer, took a text, from which he proposed to prove the millenium near at hand; and then entered upon a very proper and probably correct statement of the extremely demoralized condition, and corrupting influence of the whole class of sailors, lakemen, canal navigators, &c.—The remedy *immediately proposed*, was also very proper, the appointment of clergymen, to be stationed at the most suitable points, and furnished with Bibles, tracts, &c.: whose whole time should be given to those of the class of men in question, within their respective districts.

Here the Captain was at home, and appeared to advantage. But not so in his ordinary topics.

To illustrate this, I will give a short view of the *pervading idea* of the lecture, and of here and there a place in it.

The *pervading idea* was that the conversion of the world, (i. e. the general triumph of the Gospel,) as has been lately discovered, is to be wrought by means of *sailors*. This is the great and ultimate motive for endeavoring to do good to them. As a carollary from this idea, the *millenium must* be near at hand. The main idea and the subordinate influence are both attempted to be *proven;* and the lecturer spoke of his *proofs*, as one would do of the steps in a mathematical demonstration:—they were *certain*. But what were they? 1. Facts illustrating[*] the zeal of sailors who had embraced Christianity, especially in foreign ports: both in laboring to convert other sailors, and in distributing books and tracts among the natives of foreign climes. "G. B. hired a mule at —— in South America, and loading it with saddle-bags crammed with tracts, mounted and rode sixty miles into the country, giving a tract to every man he saw."[†]

2. The facilty which it was said sailors, as a class, manifest for learning foreign languages; by which, in a comparatively short time, they may become qualified forsooth, (not to give the time of day, ask for food and drink, and learn the name of the coins of the country, and its oaths, which every body knows is in general the extent of a sailor's knowledge of foreign languages; *but*)—to read, write, and give religious instruction in that language, as "a scribe instructed unto the kingdom of GOD," while missionaries consume four years in a *grammatical* study and other preparation, &c. &c. Now Mr. Editor, how many sailors are there do you suppose, who, (if they can read and write their native language,) know at all even the *leading terms* of religious truth, clearly, in that language? 3. The superior power of endurance of a sailor, and his strength of constitution, which (compared with those of missionaries, generally enfeebled by "*an imperfect development of the physical powers*,") give him when converted into a preacher, immeasurably the advantage. "It had been ascertained, that the average length of a missionary's life after entering on his field, is five years,—four of these must be given to local preparation; which leaves an average of *one year*," in which the pale faced missionary can labor efficiently. A sailor perhaps might stand it for twenty years! But, 4. The overwhelming argument, (who but a sailor would ever have used it,) was, that notwithstanding the acknowledged degradation of sailors *as a class*, (for we are far from speaking of every individual of the race,) they are not more so than they were in the times of our Saviour. And the proof? When the fishermen of Galilee were sailors, the Galileans were a low and degraded race, who could be known by their conversation; ("thou art a Galilean, and thy speech betrayeth thee!") and *Peter cursed and swore!* Q. E. D. And as the first wonderful diffusion was through such instrumentality, the crowning triumph of the gathering in of the nations is also to be. Every ship is to turn into a school of the prophets: in the eye of the lecturer, every canal, river, ocean, were only so many arteries through which this vital fluid, (Sailor Missionaries,) is to carry life and renovation to the social body, from pole to pole: while the application of steam power to ships, and this at a time when special efforts are making to do good to sailors, was an immense corroboration of the *pervading idea*.

Now Mr. Editor, let not your readers condemn me, for reminding them of the almost pastoral simplicity of the Sons of Zebedee, who perhaps never had spent a week out of sight of the paternal cottage; had gone forth to their daily labors not only on the lake, but in the vineyard, the barley field, and the olive-yard, under the paternal eye; and had (may we not almost say certainly,) been decent observers of the solemnities of a partially understood, yet honestly followed worship of the true GOD?—(Nathanael, "an Israelite in deed and guileless," was at heart, a member of their neighborhood.)—And then their training by our Saviour for their high office;—for three years, under *such* a teacher! And are *these* the prototypes of the proposed converts from the forecastle, who in perhaps a few months or less, are to be sent forth as "faithful men, who may teach others also?" And what is to be the result of this disparagement of the holy names of the sainted apostles, by the agent of a great society?[‡]

It is almost eight years since the present writer was present at an evening meeting, in a Bethel chapel in your city, where a sailor in his pea-jacket and leathern belt, was compared to Peter, "girding his fisher's coat about him!" and like Baron Von Raumer, in his historical readings, "he seemed to himself to be transformed into the character he was contemplating,"—and almost by equal right, an apostle. And here again we have, the Sailor Missionaries! These are not novelties Mr. Editor, but whither do they *tend?*

They are not novelties Witness the following, from "*A view of the ancient and present state of the Zetland Islands*," *by Arthur Edmondston, M. D. Edingburg*, 1809. Dr. E. had personally visited them.

"The whole of the people are respectfully observant of the public duties of religion, and I believe may be said to be unaffectedly pious. They were formerly very much attached to their ministers, between whom and themselves there subsisted a degree of parental and filial affection. But the recent innovations of the *Missionaries*, have destroyed much of this harmony; and fanaticism, and contempt for the established Presbyterian Church, are now begining to be openly avowed, and sedulously practised by many. It is truly amusing (it *does* border on the grotesque, but it is painful too, in view of the consequences,) to observe the progress of this spiritual revolution, and to witness the folly and inconsistency into which its votaries are betrayed *by the extravagance of their leaders.* Several of the latter are common fishermen, and, bearing the name of some of the apostles, they fancy themselves equally holy and pure, and believe that they are destined to work a singular change on the minds of mankind." Vol. 2. p. 62.

This strikingly apposite passage, is from a work accidentally taken up this week, and never before read by the present writer.

There is a very good paper by Professor Stuart, which has, I think, appeared in an early volume of the Churchman, on the peculiar qualifications of the Apostles for their work, *before* their calling. Their literary attainments, are, if I remember rightly somewhat exaggerated, but in other respects, it is an excellent production, and might usefully be re-published in your paper.

If this were not so far drawn out, I should feel it a duty to dwell upon the proofs of a near millenium, adduced by the lecturer. A very leading one was the invention of Bennet's steam engine, by which Christian countries are to be approximated to heathen, almost to the annihilation of distance. And what then?—Answer, our Indian tribes! Answer, our island missionaries, thwarted, crossed, and all but rendered hopeless, by the approach of *Christian commerce!*

All that has now been said, has no bearing upon the legitimate object of the Seaman's Friend Society, which is *the propagation of the Gospel among Seamen.* In *that* work every Christian is ready to co-operate, with heart and hand.

Yours, &c. J.

[*] I do not pretend to give the order, but the matter, of these proofs.

[†] An anecdote was told of this same G. B. "When he returned from his voyage, he found himself at New York, with $120 in his pocket; and what ought he to do with it? was the question. He wished to appropriate it to benevolent institutions, and there was no struggle in his mind between his *own* interest and these; no, he had a widowed mother in England, and he hesitated between her claims, and those of the Societies. He applied to the lecturer for advice. He cousellled him to pray over the matter, and then come and tell him his mind. The result was, that G. B. 'kept only $30 for himself,' (this was the language of the relater,) and gave up the rest to his adviser, to be dealt out among the institutions alluded to, as he might think proper." Mr. Editor, need any reader of the Scriptures, be told our Saviour's saying in a similar case?

[‡] It is not here at all designed to limit the right of admission to the ministerial office, to persons of *uniformly* pure lives; but to deny that there is the shadow of ground in Scripture, for the assertion of a selection by our Saviour of his Apostles from an opposite class; or for encouraging the idea of a superior fitness in person of an opposite class, after their conversion from vicious, or irregular lives.

For the Churchman.

ON PROPHECY.

Perhaps, Mr. Editor, there is not a more excellent witness of the truth of Divine revelation than its prophecies. The actual fulfilment of some of them years ago, and the fulfilling of others at the present, are evidences incontestible of its Divine inspiration. Let the candid and ingenuous mind take up the predictions relative to any nation whose future state and condition were foretold by the sacred oracles, and compare them now with the historical account of that nation, and he will be astonished beyond expression at the exactness of the picture there drawn of events ages before they transpired, and, unless he be singularly stubborn, will be unable to resist the conviction that the prophetic penmen were gifted with such powers of foresight as no human sagacity could confer.

Designing to occupy a portion of your columns with short essays on the fulfilment of prophecy, I shall commence with those concerning the Jewish people, whose chequered fate, predicted more than three thousand years ago, has been, and is, fulfilling in a most remarkable manner.

In considering this subject, we will take some of those prophecies so minutely stated in the twenty-eighth chapter of Deuteronomy, and see how far prediction coincides with the event. It is said, in the 49th verse, "That a nation shall come against thee from far, from the end of the earth, as swift as the eagle flieth: a nation whose tongue thou shalt not understand: a nation of fierce countenance, which shall not regard the person of the old, nor show favour to the young." The historian who sits down to give an account of a people, could not have given a description more strikingly true than that here given of the character and conduct of the Roman nation eight hundred years prior to their existence. Their country is pointed out; the rapidity with which they would prosecute their marches foretold; a language different from, and not understood by, the Jews, is predicted; and even their countenances are described, which agrees remarkably with what was said of them by the Samnites their enemies, viz: "The eyes of the Romans seemed on fire, their countenances wild, and their looks furious." Josephus, the accredited Jewish historian, confirms the truth of the positive completion of the latter part of this prophecy, when he writes, "that in their rage they ceased not, day nor night, from ravaging the lands, or plundering the goods, or slaying all that were of military age, taking the weaker captives, and destroying all, man by man, showing mercy to no age. This, then, was the predicted nation that was to come against the Jews "from afar;" and under Vespasian and Adrian they did come "against the high and fenced walls of Judah, besieged her in all her gates throughout her land, and destroyed her;" thus literally fulfilling their foretold fate.

In the 53d and three following verses, the Jews are to be reduced to the most extreme suffering, insomuch that they would be driven to eat the fruit of their own body—the flesh of their sons, and their daughters, which the Lord had given them. "So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of the children which he shall leave. So that he will not give to any of them of the flesh of his children whom he shall eat, because he has nothing left him in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her young one that cometh out from between her feet, and toward her children which she shall bear; for she shall eat them for want of all things, secretly, in the siege and straitness wherewith thine enemies shall distress thee in thy gates."

That such dreadful and calamitous events should ever befall the then happy and exalted nation, must have appeared to the Jewish reader as utterly visionary; but, however astonishing the fact, the whole prediction, to the very letter, was accomplished, as we learn from an account, the most lamentable and heart-rending, given by the Jewish historian. "Women," says he, "snatched the food out of the very mouths of their husbands, sons of their fathers, and (what is most miserable) mothers of their infants; in every house, if there appeared the least semblance of food, a battle ensued, and the dearest friends and relatives fought with one another, snatching away the miserable provisions of life." But the most horrid feature in the painful picture is to see the fond mother feasting on the mangled body of her own dear infant. It is related that, at the time the King of Syria laid seige to Samaria, two women, driven to desperation for want of sustenance, resolved to destroy and eat their own offspring. The one had actually given up her son, boiled and eaten him; but the other, by a circumstance altogether providential, saved her's from a similar shocking fate. But one more fact in this mournful tragedy, whose distress and horror chills the very blood in our veins, shall be cited. "Mary the daughter of Eleazer, a woman of distinguished rank, and fortune, at the breaking out of the troubles had fled from Jerusalem to Bethezob, the place of her residence, beyond Jordan, with the reliques of her fortune, and whatever stock of provisions she could procure. But of these she was plundered every day by the domiciliary visits of the soldiers. Provoked by this, she often endeavored to exasperate the plunderers by reproaches and imprecations to kill her, but in vain. Being at length reduced to absolute want, she was driven by pressing hunger to kill her suckling babe, and when she had dressed it she ate the half of it, and kept the remaining half covered up. Immediately the seditious came to her, and attracted by the scent, threatened to slay her instantly, unless she produced the provisions she had prepared. Accordingly she uncovered what she had left of her son, telling them that she had left a good share for them. Struck with horror and amazement at the dreadful spectacle, they departed trembling, and with reluctance left the remains to the wretched mother." Here, then, is the literal accomplishment of these prophecies, fulfilled in every particular with the most marked precision. Where is the man that could, with the least shadow of probability, have predicted events so unlikely? Yet the fact of its completion is undeniable, and there exists not a stronger proof of the veracity of revelation. A similar coincidence of prediction with event itself cannot be found on the pages of profane history. It would, therefore, be the very height of absurdity to suppose that such predictions were nothing more than mere random conjecture, unless there be granted to the Scripture prophets superior conjectural powers.

For the Churchman.

PASSAGES OF CHURCH LITERATURE.—No. II.

A SERMON OF DR. DONNE.

He that is acquainted with the choice volume of Walton's Lives, will ask no apology for our introduction of Dr. Donne. He will rather covet the slightest mention of one who justly stood so well in his day; whose life was so full of piety, wisdom, and humility, as this venerated Dean of St. Paul's. Wit and learning are useful adjuncts to any cause and not the less so in their illustration of theology. Divinity the noblest of the Sciences admits of every art: it can use and employ each faculty to its ends. Even metaphysical subtleties may bear their part and rising above the frigid conceit or speculation, point a moral to the heart. An ingenious fancy may rank with a staid argument or pathetic appeal to enforce a homily. But these wayward flights should be restrained and balanced by more solid qualities, or they will become frivolous or extravagant. Donne's invention, bold indeed at times, is too well tempered by his learning and humility so to degenerate. It was moreover, the growth of an age, ardent and fruitful in genius; what in the present day would be faulty quaintness, or exaggeration, was then independence and strength of mind—To let Donne speak for himself.

The present, in an Easter sermon, from the text, "Therefore let all the house of Israel know assuredly, that GOD hath made that same JESUS, whom ye have crucified, both LORD and CHRIST." From the phrase "house of Israel," he draws a lesson of courtesy, and surely, Christianity is no enemy to this mild and facile virtue, which goes like a herald (gentle spoken), to soothe the way before the conqueror, Truth. Here is the passage:

"First, then, the apostle applies himself to his auditory, in a fair, in a gentle manner; he gives them their titles, *domus Israel*, 'the house of Israel.' We have a word now denizened, and brought into familiar use amongst us—compliment; and for the most part, in an idle sense; so it is, when the heart of the speaker doth not answer his tongue; but God forbid, but a true heart and a fair tongue might very well consist together; as virtue itself receives an addition by being in a fair body, so do good intentions of the heart, by being expressed in fair language. That man aggravates his condemnation, that gives me good words, and means ill; but he gives me a rich jewel, and in a fair cabinet, he gives me precious wine, and in a clean glass, that intends well, and expresses his good intentions, well too. If I believe a fair speaker, I have comfort a little while, though he deceive me; but a froward and peremptory refusal unsaddles me at first. I remember a vulgar Spanish author, who wrote the *Josephiva*, the life of Joseph, the husband of the blessed Virgin Mary, who moving that question whythe virgin is never called by any style of majesty or honor in the Scriptures, says, that if after the declaring her to be the mother of GOD, he had added any other title, the HOLY GHOST had not been a good courtier, (as his very word is,) nor exercised in good language, and he thinks that had been a defect in the HOLY GHOST himself. He means surely the same that Epiphanius doth, that in naming the saints of GOD, and especially the blessed Virgin, we should always give them the first titles that are applicable to them: *quis unquam ausus*, says he, *proferre nomen Mariæ, et non statim addidit virgo?* "Whoever durst utter the name of that Mary, without that addition of incomparable honor, The Virgin Mary?'

"That Spanish author need not be suspicious of the HOLY GHOST in that kind, that he is no good courtier so; for in all the books of the world, you shall never read so civil language, nor so fair expressions of themselves to one another, as in the Bible: when Abraham shall call himself dust and ashes, (and indeed if the SON of GOD were a worm and no man, what was Abraham?) If GOD shall call this Abraham, this dust, this worm of the dust, 'the friend of GOD;' (and all friendship implies a purity, an equality in something;) when David shall call himself 'a flea and a dead dog,' even in respect of Saul, and GOD shall call David, 'a man according to his own heart,' when GOD shall call us, 'the apple of his own eye, the seal upon his own right hand,' who would go further for an example, or further than that example for a rule, of fair accesses, of civil approaches, or sweet and honorable entrances into the affections of them with whom they were to deal? Especially is this manner necessary in men of our professions; 'Not to break a bruised reed, nor to quench smoking flax;' not to avert any from a will to hear, by any frowardness, any morosity, and defrauding them of their due praise and due titles; but to accompany this blessed apostle, in this way of his discreet and religious insinuation, to call them 'men of Judea,' and 'men of Israel,' and 'men and brethren,' and here *domus Israel*, the ancientest house, the honorablest house, the lastingest house in the world, 'the house of Israel.'"

He takes occasion to illustrate Christian unity, and aims a well pointed satire at the changeable systems of the times, alas of all times!

"Embrace thou those truths, which the whole flock of CHRIST JESUS, the whole Christian, hath from the beginning acknowledged to be truths, and truths necessary to salvation; for, for other traditional, and conditional, and occasional, and collateral, and circumstantial points; for almanack divinity, that changes with the season, with the time, and meridianal divinity, calculated to the height of such a place, and lunary divinity, that ebbs and flows, and state divinity, that obeys affections of persons, *Domus Israel*, the true Church of GOD had need of a continual assistance of the Spirit of GOD, and of her own industry, to know those things that belong to her peace."

Here is a subtle and ingenious argument from the Schoolman:

"Nay, the immortality of the soul will not so well lie in proof, without a resuming of the body. For, upon those words of the apostle, 'If there were no resurrection, we were the miserablest of all men,' the school reasons reasonably: naturally the soul and body are united; when they are separated by death, it is contrary to nature, which nature still affects this union; and consequently the soul is the less perfect for this separation: and it is not likely that the perfect natural state of the soul, which is to be united to the body, should last but three or fourscore years, and in most much less, and the imperfect state, that is, the separation, should last eternally, forever: so that either the body must be believed to live again, or the soul believed to die."

Such are a few scraps of the too much neglected Dr. Donne. Literature is mutable indeed when the weight of so much talent and learning cannot preserve a reputation. Where is now the noise of the orator, and his loud fame which drew forth such tributes as were conveyed in the following elegy?—

"Wit
He did not banish, but transplanted it:
Taught it both time and place, and brought it home
To Piety, which it doth best become.
For say, had ever pleasure such a dress?
Have you seen crimes so shaped, or loveliness
Such as his lips did clothe religion in?
Had not reproof a beauty passing sin?
Corrupted Nature sorrowed that she stood
So near the danger of becoming good.
And when he preached she wished her ears exempt
From Piety that had such power to tempt.
How did his sacred flattery beguile
Men to amend!"—*Walton's Life.* D.

For the Churchman.

Mr. Editor—I perceive in a recent number of your valuable Journal, that the Auxiliary Bible and Common Prayer Book Society, is about to close its labors by reason of the expiration of its charter, and that it is now contemplated to form a new Society in its stead. I believe it may be safely said, that no Institution attached to our Church has discharged the trusts committed to it, more faithfully, or, in proportion to its means, more efficiently. It becomes now of much moment to determine under what form the proposed new Institution should be organized so as to effect the greatest common good. It would seem, primarily, highly proper that the Bishop of the Diocese should constitute its President ex officio. Many reasons might be adduced in its favor, and I am not aware of any objection which has been seriously urged against it, and we may therefore fairly presume that its propriety would be generally conceded.

But there is another feature, which I learn is proposed to be engrafted upon this new Society, not so manifestly expedient—I mean a full clerical representation *required* to be always preserved in its Board of Managers.

It may not be necessary that the clergy should be excluded, but is it not proper that, for the purposes had in view by this society, they should stand on equal footing with the Laity, and without provision as to any specific number to be required to form a part of the Board of Managers, be left to be chosen or not, or in such numbers as may from time to time be found best calculated to promote those purposes.

There are Institutions belonging to the Church which from their nature, can be more properly and efficiently conducted by the clergy; but on the other hand, there are those which it seems to me equally manifest, can be more advantageously conducted by Laymen, and none may more properly be entrusted to the latter, than one whose business consists in the purchase of materials for, and the manufacture of, the two classes of Books to which the operations of the Society are to be restricted, and to their subsequent distribution *through the clergy*, for such in practice has been and will be the case.

If these duties be appropriate to Laymen should they not be committed to them? And I may ask to them alone under the general supervision of our excellent Diocesan—Are there not duties enough to be performed by the clergy, which appropriately appertain to them, and do not the clergy continually find themselves with difficulty able to accomplish all those duties which devolve upon them in that character? I have no objection that the clergy should take the exclusive charge of this, and the other Institutions of the Church, could I believe that their other avocations would allow it, and their inclination lead them to desire it; but I am at a loss to discover the propriety of having their names required to be enrolled as *managers*, when the "laboring oar" must, after all, be in the hands of, and the operations of the Society *in fact* conducted by, others. These remarks, Mr. Editor, have been called from me, simply because I believe that both clergy and laity should be called upon respectively to discharge those duties separately, which can most effectually be done by them separately—and that the greatest amount of benefit will be derived from such a course of policy.

I trust that no Institution will be formed without the sanction of the Convention of the Diocese. Enough has been seen to make it manifest that such Institutions as the great body of Episcopalians recognize as legitimately adapted to the promotion of the best interests of the Church, should not be "irresponsible," but should have the sanction not only of its ecclesiastical head, but of its co-ordinate branch in authority. The principle has been recognized in reference to the Missionary cause, and I cannot perceive why a most salutary influence might not be derived from its extension to the cause of the Bible and Prayer Book which are emphatically the herald of the Church, and but Missionaries in a different form.

A question has sometimes been suggested whether much advantage might not be secured by the organization of a Society for the distribution of the Book of Common Prayer alone, and although I should have great confidence in the result of such an experiment, yet I am inclined to believe that the major part of the members of our Church would prefer the union of the two. It might be well to consider whether the object of both would not be better attained by dividing the Society into two distinct departments, similar to the plan adopted in reference to Missions—the duties of each to be performed by separate boards or committees, and subscriptions and donations to be applied to either or both objects at the option of the subscriber or donor.

The importance which this subject claims at the present time, and the omission on the part of others better able to do it justice, to express through your columns their opinions as to the best mode of attaining the object which we all in common most heartily desire, have induced me to offer the above reflections, in the hope that it may direct attention to the subject, and thereby lead to the establishment of such an Institution as will best supply the wants of the Church in every part of this growing Diocese, and ere long of every Diocese in our union.

A LAYMAN.

For the Churchman.

Mr. Editor—I read with interest, the discussion concerning justification, in your columns; and, though not able to contribute much to it, I take the liberty of sending my mite. My object is, to prove briefly that it is not Popery, to maintain that justification is not so complete in a moment that it cannot become more complete afterwards. And, as the English and American Episcopal Clergy are charged with Popery on very slight occasions, I shall not refer to authorities so readily suspected, but only appeal to scripture, to an apostolical father, and to a non-conformist divine.

1. Scripture. Besides the cases of Noah, Abraham, and Phineas, adduced by a writer who precedes me, there is a passage in which our Saviour, speaking of giving an "*account* in the *day of judgment*," adds, "by thy words thou shalt be *justified*, [in the last day] and by thy words thou shalt be condemned." (Matth. xii, 36, 37.) He who will be justified in that day, has been already justified in this life. Nor will it do to call the one only declarative of the other, for that would imply that a person once justified in the outset of his conversion, gave no further "account" of his "words." Giving an account of these, as well as of his other works, his repentance, his faith in CHRIST, after being once justified, and on so accounting being justified *again* for CHRIST's sake and merits, it is clear that his first pardon and acceptance were not so complete but that they became more so afterwards. So much for Scripture, the declaration of our LORD himself.

2. An apostolical father, the good and great Ignatius, writing to the Philadelphians, (sec. 8.) after rebuking a certain heresy, and while speaking of the Saviour, says, "His cross, and death, and rising again, and faith in him, by which I desire, through your prayers, to be *justified*."—This father was now an old man, and had been a Bishop forty years or more, and a Christian a much longer time; he had told the emperor that he carried CHRIST in his heart; he had declared to the Romans and Philadelphians that he had obtained mercy, and was beloved and illuminated. No one can doubt, therefore, that he had long been a justified person. Yet, he assures the Philadelphians that he hopes to be *again* justified through their prayers. Nor could he have meant that he merely hoped his justification on his first act of belief would be declared in the last day; for, on that event, their prayers would have no effect. The only sound sense of the passage is, that their prayers would contribute to advance his justification. It was not, therefore, so complete, but that it might become more so; and that, in a very holy Christian, ready for martyrdom.

3. My non-conformist authority is the celebrated Richard Baxter. I quote from his Practical Works, in 4 vols., folio. "The pardon which you have this year, extendeth not to the sins which you commit the next year; but there must be a renewed act of pardon for renewed sins * * * * the same Gospel covenant doth morally perform a new act of pardon, according to the Redeemer's mind and will. * * * * * The executive pardon which we have now, which is opposite to actual punishing, is not perfect till the day of judgment." "A pardon which hath much yet to be done, as the condition of its continuance is not so perfect as it will be, when all these things are performed." (V. 1, p. 873, 874.) He enumerates as "Error II," this proposition: "That justification by faith is perfect at the first instant; though sanctification be imperfect;" and adds, as one illustration of its incorrectness, "That pardon and justification is not perfect, which hath so many conditions, and of such a nature for its continuation, as ours now hath: As to say you shall lose your justified state, unless you fight and overcome, in mortification, sufferings, perseverance, &c. He that hath a title to an estate which is held by such a tenure, and would be lost if he should fail in such conditions, hath not so perfect a title as he that is past all such conditions."

Again: "The *kind* of our present justification is imperfect; it being but in covenant title, and some part of execution; the full and perfect sentence and execution being at the day of judgment." And he censures those "that know not what need they have of any holy endeavor for any more pardon, and righteousness or justification, than they have already." (V. 3, p. 600, 601.)

On the Lord's Prayer, he teaches thus:

"*Question.* Doth he not pardon all sin at once, at our conversion?

"*Answer.* Yes, all that is past; for no other is sin [is yet commited]: but not by a perfect pardon.

"*Question.* Why must we pray for pardon, then, every day?

"*Answer.* 1. Because the pardon of old sins is but begun, and not fully perfect, till all the punishment be ceased; and that is not till all sin and unholiness, and all the evil effects of sin, be ceased. No, nor till the day of resurrection and judgment have overcome the last enemy, death, and finally justified us. 2. Because we daily renew our sins by omission and commission; and though the foundation of our pardon be laid in our regeneration, that it may be actual and full for following sins, we must have renewed repentance. faith, and prayer." (V. 4. p. 102.)

On a previous page, (87) he thus resolves this point:

"*Question.* Is pardon perfect in this life, and all punishment remitted at once?

"*Answer.* No. 1. The punishment denounced in God's sentence of Eve and Adam is not wholly forgiven: the curse on the ground, the woman's sorrows, the pain and stroke of death. 2. Temporal correcting punishments are not all forgiven. 3. Some *measure of sin* is penally permitted in us. 4. The *want of more holiness*, and help of GOD's spirit, and communion with GOD, is, to all of us, a sore punishment. 5. The permission of many temptations from devils and men, are punishments, specially when they prevail to heinous sinning. 6. To be so long kept out of heaven, and to lie after in the grave, are punishments. 7. And it is not perfect, till we are justified before the world, and put in possession of salvation: That's the perfect pardon."

He here adds in a note:—"I think no man that felt what I feel, at the writing of this, in my flesh, and for my friends, can possibly think that pardon is perfect in this life." Beautiful! and excellent as beautiful! I only add, that topics 3 and 4 imply, that as sin decreases and holiness increases, justification advances.—And I hope that that doctrine will never again be maligned as Popery. JEREMY TAYLOR.

For the Churchman

"TO DIE, AND TO HAVE DONE NOTHING!"

Sentiments are sometimes uttered, which either from the forcible language in which they are clothed, the peculiar circumstances which call them forth, or the important truth which they suggest; fix themselves upon the mind, with a grasp which cannot easily be loosened. Such, judging by my own feelings, is the character of that which I have placed at the head of these remarks. It is short, yet forcible. It was uttered upon a death bed, and presents to the mind a subject at all times—especially at the present—fraught with no common interest. I would that I could communicate to others, a portion of that feeling, which an acquaintance of some years with him, who was the subject of the obituary notice in the last Churchman, has inspired me. And were it only to add the simple, heartfelt assent to the remarks there made; to re-echo the voice that proclaim the virtues of the early dead—I could not forbear thus doing it. Though it can belong only to those who *knew* Mr. Breneman, to declare that a place now remains vacant among the younger servants of the Church, which will not easily be filled; yet it is not unreasonable to suppose, that many will shed a tear for him, whose worth they may know alone by this, his dying lament: "to die, and to have done nothing—I would that it could be otherwise, but thy will, O GOD, not mine be done." It was the lament of a noble spirit, it was the sighing of a dying Christian heart. Six long years had his spirit desired to devote itself to the service of its GOD. It was eager to repel the assaults which threatened the Church of its choice—from without; and to quell any unholy tumult which might threaten—from within: and feeling thus, he awaited with anxiety, the period, when he could lawfully obey the commands of his Saviour; when going forth with the divine commission in his hand, he could proclaim the truth as it is in JESUS.

It was no worldly ambition, blighted at the very moment of fruition, that called forth, the expressive sentiment, "to die, and to have done nothing." There were mingled no earthly feelings with the regret of the dying Christian: It was the simple testimony of his soul, to its blighted prospect of active labor in the cause of its divine author. Can any one read this testimony, and not experience some of the same regret? No better proof is needed, than our haste to dwell upon the comfort which the latter clause of it gives, "but thy will, O GOD, not mine be done."

But he has *not* died, and *done nothing.* The warning which his words convey to all that read them, to improve the present—is something. The incitement which his dying testimony, has given to all those who like him, are coming up to the help of the Church of CHRIST—is something. We hail it as such, from one we loved and emulated. Would that it might be often reflected upon, and impel those who like him, love the cause of CHRIST, and his Church, "to work while the day lasts." FLUSHING.

THE CHURCHMAN.

SATURDAY, APRIL 15, 1837.

JUSTIFICATION—OPPOSITE THEORIES—Justification is a law term. When a person is accused of a crime, and on trial is found innocent or just, he is said, by a common figure of speech, to be *made just*, or *justified*.

In the case now specified, the individual is really just or innocent, in relation to the crime with which he was charged. But sometimes the same language is used when the individual has been really guilty. As for instance, when, on occasion of an insurrection, government issues an offer of pardon to the insurgents, on condition that they will lay down their arms and return to their allegiance. In this case, those who accept the offer and comply with its conditions, receive thereupon the pardon of their crime, are absolved from its punishment, and admitted thenceforward to the protection and immunities of citizens. In this latter case, the subjects, though really guilty, are regarded as innocent of their past misdemeanor, and are thus said to be *made just* or *justified*.

Let these meanings be discriminated.

In the former case, the person is said to be *justified* when he is found to be *really just*.

In the latter case, the person is said to be justified when, though he has been actually guilty, his crime is pardoned, he is acquitted from punishment, and admitted to the rights and privileges of citizenship.

It is allowed on all hands, that the scriptural terms are metaphorical; that the metaphors are borrowed from human courts of judicature, and that, in their application to the divine dealings with man, their meaning must be in some measure modified.

But the question is, from which of the above usages is the scriptural metaphor borrowed? Which of the two is analogous to the procedure of GOD when he is said to justify the sinner?

Shortly after the Restoration, when the true representatives of the Church of England were restored to her pulpits, the subject of Justification was warmly agitated between them and the Puritanical divines, who had for a while obtained a surreptitious ascendancy in the Church. In the course of this controversy, so far as we can learn, the word justification appears to have been taken in a different sense by each of the contending parties. The Puritanical divines generally supposed that the scriptural metaphor was borrowed from the former of the two forensic procedures above described. They represented the FATHER and the SON as two contracting parties. They taught that the atonement of CHRIST, was a price paid for the ransom of a certain portion of the human race, whom the FATHER transferred to the SON as an equivalent for his sufferings and death. They taught that CHRIST in his own person, wrought out a perfect righteousness, which was so imputed to the "spiritual seed" whom he had purchased, as to be *their own* righteousness. Hence it followed, that those whom GOD had chosen in CHRIST, he regarded as perfectly righteous: he held them to be, as it were, identified with CHRIST's person, and invested with his personal and absolute righteousness. And thus, when sinners were said to be justified, the meaning was, that being as it were, tried by GOD, they were regarded only in CHRIST, and accordingly were found to be just or righteous, CHRIST having in their stead suffered the punishment of their sins, and in their stead performed a perfect obedience to the law. Thus the divines of this class regarded justification as an act of *justice*. CHRIST's punishment was counted as their punishment, CHRIST's obedience as their obedience. GOD, therefore, it was argued, justly accounted those whom he had chosen in CHRIST as innocent, and not only so, but as perfectly righteous in the same sense that CHRIST is righteous. And having thus justified them or accounted them righteous, he thenceforward sanctified them. Hence the doctrine of instantaneous justification: hence also the relative order in this system, between justification, and sanctification, and its importance. By the first exercise of faith, the individual was supposed to have CHRIST appropriated to his soul: this act was the assurance to him of his justification, and henceforward the remaining work of God consisted in *sanctifying* him, gradually purging out the remains of indwelling sin, and preparing him for future glory. In this view all was consistent; and justification was properly regarded as an *instantaneous* act, and the righteousness counted to the sinner as at first absolute and perfect, and therefore not susceptible of increase.

On the contrary, the other class of divines, or as they are well called by some writers of that and the following age, the "orthodox," uniformly took the meaning of the Scriptural expression, to be borrowed from the latter of the two judicial processes above mentioned. They represent man to be in a state of rebellion against GOD, in which state GOD tenders them through the ministry of reconciliation, an offer of pardon, on condition that they would comply with the terms of the Gospel and live in dutiful subjection to their maker. The ground or the procuring cause of this offer of amnesty, was explicitly said to be the merits of Christ, active and passive; that is, all that he had done, and all that he had suffered for mankind. Thus these divines effectually shut out the plea of *merit* or *desert* on the part of man, by teaching that the offer of pardon, and of the blessings contingent on its acceptance, was made for *Christ's sake*, and in consideration of his mediation in our behalf. Hence also, though they taught that the death of CHRIST, was a satisfaction to divine justice; yet they made the mercy or love of GOD most prominent in the justification of the sinner. They did not allow that CHRIST was in the strict sense of the term *punished*, and that this punishment was accepted as an equivalent for the punishment due to the sinner for his personal transgressions: they did not allow that the righteousness of CHRIST was transferred to believers, so as to be counted their own righteousness; they did not allow that the justification of the sinner, consisted in his acquittal from the guilt of sin, in consequence of his having been punished in the person of CHRIST, and in his investiture with the positive righteousness which CHRIST had wrought out in his own person: and they therefore could not use the word *justification* in the former sense, which makes it to be primarily and chiefly an act of divine *justice* in the acquittal of the sinner. On the contrary, they attached a more general efficacy to the merits of CHRIST; they regarded his mediation, his perfect obedience, and his propitiatory sacrifice, as the means which the wisdom of GOD had chosen, as most effectual, for the manifestation of his mercy, in harmonious alliance with his justice. Hence, as we have said, they were led to make the love of GOD, the most prominent, and to exhibit the provisions of redemption as *universal:* and thus they were naturally and uniformly led to take the word *justification* in the latter sense, which makes it primarily and chiefly an act of divine mercy, by which GOD graciously pardons, graciously acquits, and graciously receives the sinner for CHRIST'S sake, to eternal blessedness, on condition that he would return to GOD, repent and forsake his sins, and stedfastly purpose to lead a life of holy obedience.

Now on the former theory, it is manifest that justification must be a specific, instantaneous act. The business is settled: the conditions were performed by CHRIST, who made a covenant with the Father, and receives his elect as an *equivalent* for his sufferings: there is therefore no room for the trial or probation of the sinner: no room for conditions on his part, or a consequent judgment, contingent upon the performance or non-performance of conditions; and there is no room for a growth in righteousness. Justification is simply an act of retrospective justice; it is the application or appropriation to the sinner of the righteousness of CHRIST, from the first moment of his faith in CHRIST. There is thus no room for a progress in righteousness; and justification, in the event of faith in the subject, is consistently made to be instantaneous, absolute and final. We may add that there is no room for antecedent repentance, nor in rigid strictness of speech, the forgiveness of sins: the whole matter is simply an acquittal from guilt, and an assurance of future blessedness: it *must* therefore be instantaneous and absolute.

It is equally manifest that on the opposite theory, and in the latter sense of the term, justification must be a wholly different procedure. It is not a work of justice, which contemplates the debt as paid, and the conditions as performed in the person of a substitute. It is an offer of mercy on certain conditions, which leaves room for the exercise of Divine justice, in consistency with mercy, to judge us for our compliance or non-compliance with the prescribed conditions. Who is to judge, who *can* judge, whether we have fulfilled the required conditions? None but GOD: for no man infallibly knows his own heart. The very announcement therefore of *conditions* carries the mind forward to the day of general judgment, (or, what is to us equivalent, the day of death,) as the only time in which our justification can be completed. The same result follows, whether the conditions are contemplated as one or many. If faith is the alone condition, it must be a faith which is the germ of good works, and which to the last, continues to produce them. But though we may form such a judgment as to minister to us a comfortable assurance of our acceptance, none but GOD can determine with absolute certainty whether we have continued to the last in the performance of this sole condition, in other words, whether our faith has been genuine. The very notion, therefore, of a condition, is fatal to any other justification than that which is completed at the last day. On the former theory, the existence of faith in the heart, (which faith is simply an act of trust, or an appropriation of CHRIST, and not faith, considered as the germ of obedience,) is an assurance to the sinner, that GOD *has* justified him, and therefore, the advocates of this theory, consistently and rigorously exclude faith in the notion of a condition. On the present theory, faith, considered as the seminal principle of good works, is that, by which GOD *does* and *will* justify the sinner; and hence the advocates of this theory as consistently, and rigorously insist on faith in the notion of a condition. Be the condition then faith alone, or faith and good works conjointly, still justification, in the latter sense, cannot be finally completed, as long as the condition is exacted, i. e., as long as life continues.

From the mere statement therefore of this latter theory, it follows that justification is to be regarded in reference to the last day, as perfect and instantaneous; and in reference to the present life, as imperfect and progressive. On the last day and at the bar of God, the question will be, Have we accepted the gracious provision of the Gospel, and lived in compliance with its terms? If so, then we shall be fully pardoned, freed from punishment, and admitted for CHRIST'S sake to a degree of future blessedness, proportioned to our faith and obedience; or rather proportioned to these in conjunction with our opportunities. And this final justification is perfect and instantaneous. But during our life on earth, the same question occurs, Have you accepted the mercy of the Gospel and complied with the terms in which it is tendered? If so, then we are pardoned, acquitted and accepted; i. e, we are justified. While, therefore, and in proportion as we continue to repent, believe and obey, so long and in such proportion does GOD continue to save or justify us. As the Christian life therefore is continued or progressive, so justification is continued or progressive. To deny that justification is one progressive work, because it consists of *successive acts* of pardon, is a mere metaphysical subtlety and of no practical use. So does the Christian life consist in successive acts of penitence, and faith and obedience; so does education consist in successive acts of discipline, &c.; so does the river consist of separate drops of water, and the tree grows by the deposit of separate particles of matter. But yet as the tree is one continued growth, as the river is one continued stream, as education and the Christian life are respectively contemplated as single progressive works, so justification, however metaphysically consisting of different successive acts, is yet correctly for all particular purposes represented as one progressive work—progressive in life, complete at death. This theory of justification is also plain and consistent.*

It is well to note, first, that when justification is taken in the latter sense, it is a word by itself: it implies something distinct from pardon, distinct from salvation; and that, therefore, these words, justification, pardon, and salvation, cannot be promiscuously used. But that, secondly, when justification is taken in the latter sense, it is nearly synonymous with *salvation;* and that the notion of pardon is necessarily included in it, and made chiefly prominent. So that, for practical purposes, justification, pardon, and salvation are equivalent.

Now, that the present advocates of instantaneous justification hold the harsher of the above theories, we are far from asserting. On the contrary, we believe that they may sincerely disclaim it. But, we conscientiously believe, and are bound in candor to say, that the theory in substance—for we pretend not to have stated it with technical precision—is that in which alone the doctrine of instantaneous justification can be *consistently* held. In this theory we understand the doctrine. The infusion of faith at some certain juncture, day, or hour, *notifies* the individual that he is one whom GOD freely justifies by imputing his sins to CHRIST, and CHRIST'S righteousness and perfection to him; and thus treats him as if he had been perfectly righteous in himself, or had, in his own person, completely fulfilled the divine law: and thus the individual is said to be instantaneously justified. In this connexion, we repeat, we understand the doctrine: detached from this system we do not understand it, and we have yet to learn that it can be *consistently* held in any other form. That many now teach the doctrine of instantaneous justification, taking the latter word in its milder sense, and connecting with it some features of the milder theory, we have allowed: but, until the contrary is made apparent, we must regard their system as a mixture of incongruities. That the Calvinistic theory—as, for convenience sake, we shall term it—was held by a class of divines in the Church of England, about the time of the Restoration, is well known. But that it was held by the Reformers of the Church of England we deny. On the contrary, we believe that the articles and homilies were framed in accordance with the milder theory, and that, in particular, they recognize the doctrine of a progressive justification. The proof of this shall be the object of a future number.

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* There is, indeed, one sense in which, by the divines of this class, we are said to be instantaneously justified, and that is in baptism. The justification of baptism, however, differs from that of which we are speaking, in this, that the former confers a conditional *title* to pardon and acceptance with GOD; while the latter, after the conditions are performed, confers the blessings themselves. If those baptized in infancy neglect to perform the conditions, they lose, or, rather, they never obtain, the blessings of pardon and acceptance which they would otherwise enjoy; but if they perform the conditions, and exercise "repentance towards GOD, and faith in the LORD JESUS CHRIST," then the title is made good, and, "being justified by faith, they have peace with GOD, through our LORD JESUS CHRIST." It should be remembered, however, that these terms are borrowed from human procedures, and are applied to GOD'S dealings towards men rather as popular *illustrations* than as precise *definitions*, and are, therefore, not always to be taken in a rigid technical sense. Thus the conditions involved in baptism are continued during life; and as the pardon and acceptance are dependent on their fulfilment, these blessings cannot be *fully* bestowed till all the conditions are fulfilled, i. e. till life is ended. Still, on the first performance of the conditions, i. e. on the first exercise of repentance and faith, the blessings depending on them are made good, to some extent, and are increasingly made good, as the conditions continue to be performed. (See the extract from Baxter, in the communication signed "Jeremy Taylor.") When, therefore, the writer on our first page says that the idea of a "partial pardon" is unintelligible, we suppose the difficulty to be, that he does not distinguish between THE final pardon, and the consequent *heavenly inheritance*, which are bestowed in the general judgment, and those successive acts of pardon, and their consequent peace of mind, which are vouchsafed to the believer during life. At all events, the case we state is a *fact*, and has its analogies in life; but the opposite case—that which supposes the believer to receive, in the commencement of the Christian life, an acquittal from the guilt of all the sins he may in future commit—if it be a *fact*, is one to which we can find no analogy—none, at least, that would be agreeable.

We think it apparent, as we have said, from the very statement of the above theory, that justification on its principles is a progressive work; but as there may be some readers who are used to regard it simply as a definite act, performed once in baptism, and again at the final judgment, we submit the following quotation from an approved divine, who held to justification in this sense, and yet explains it to be of a progressive nature. It is from a treatise on the Divine Laws, by Dr. Edward Wells, a most excellent work, and entitled to peculiar authority, from the circumstance of its being an abridgment of the "Harmonia Apostolica" of Bishop Bull:—

"From the method above shown, how our justification is brought about and carried on from its beginning to its consummation, may be deduced several particulars that will deserve our observation: For, first, it hence appears that our justification is *not an instantaneous act*, as they speak, that is, is not done all at once and in an instant; but that it is a *continued act*, every day, as long as one lives, more and more to be perfected, and then at length quite perfected and consummated, when one has perfectly and to his life's end fulfilled the conditions of the gospel covenant, by which he is justified. To this pertains that noted saying of St. John, 'He that is righteous, let him be righteous still,' i. e. let him continue and grow in righteousness, and so in the favor and friendship of GOD, according to those words of our Savior, 'If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love.' This first particular, drawn from the method of justification above laid down, is most worthy of observation, forasmuch as it mightily serves to confute the erroneous doctrines of the Antinomians and Solifidians.

"For a fourth proof of the aforesaid particular, I shall here show that Abraham was justified, not all at once, but by degrees, more and more. Hence St. Paul, describing the several degrees of Abraham's justification, begins the matter from its very original, and teaches that Abraham then first approved himself faithful to GOD, and so was justified, when, 'being called by faith, he obeyed, going out,' *viz.* of his own country, 'not knowing whither he was to go.' Abraham further approved himself faithful to GOD, and so was further justified, inasmuch as by faith he sojourned in the land of promise. He was still further justified in that being 'not weak in faith, he considered not his own body, now dead,' as it were, with old age, but 'against hope, believed in hope, that he should become the father of a numerous offspring, according to GOD'S promise.' But then at length Abraham did in the highest manner approve himself unto GOD, when 'by faith, he, being tried, offered,' i. e. was ready to offer, 'up Isaac,' &c. And hereupon Abraham's justification was in a still much higher manner perfected," &c.

We understand that the Rt. Rev. Dr. IVES will preach at St. Luke's Church to-morrow morning. It is well known that Bishop Ives has long and zealously devoted his time and abilities to the establishment of an Institution in his diocese, for the education of Clergymen: and we believe one object of his visit is to interest the Episcopalians of our city in its behalf, as one of importance to the general welfare of the Church. The views and statements of Bishop Ives on the subject will probably be new to many in our section of the Church, and important as new; and we trust that he will find at St. Luke's a numerous and liberal congregation.

The Rev. Frederick J. Goodwin, late a Deacon of the Diocese of Massachusetts, has been received into this Diocese, on letters of dismission, and is engaged in the duties of the Professorship of Latin in the University of the City of New York, and is also temporarily supplying Christ Church, Brooklyn.

Episcopal Visitation.—The Bishop's routine of visitation has been changed by the addition of *Johnstown*, and of Christ Church, *Troy*.

EXTRACT FROM A PRIVATE LETTER

"A subject (Education) is just hinted at in a late number of the Churchman, which I think of the greatest importance. It has been for a long time a favorite dogma that to increase knowledge is to increase virtue. I have always doubted its truth, and have looked with much interest to the result; and the paragraph referred to above confirms what I have before observed.—Knowledge, abstractly considered, seems to me nearly synonymous with wealth: both afford power—both are the auxiliaries to happiness—both can be, and often are, abused; and, when directed by wicked or injudicious persons to illegitimate uses, both become the sources of great moral evil. Yet both knowledge and wealth are the gifts of GOD, and under divine direction are the means of the greatest temporal happiness: either, coupled with religion, contributes to our good. Is it right, then, to countenance the system which teaches that secular knowledge is a great safeguard to our Religious and Political Institutions?

* * * * * * I find, in some reviews, that there are advocates for the Voluntary System, as it is called, —*irresponsible* system, properly; and the arguments in the defence are amusing, as well as painful. They begin by a definition of the Church of GOD, and declare it such as will suit their argument. By their mode of reasoning, the premises seem to be drawn from the argument, rather than the argument from the premises. The only point at issue is—what is the Church of GOD? It seems to me that if the article of Faith was settled, it would set all these matters right. I hope the time will come when men will acknowledge the Church as she is—the Holy Catholic Apostolic Church, the Spouse of Christ—and not define it to be anything they choose. As a divine institution, it is not to be *defined* by men, but humbly *received* like any other article of the creed, or revealed will of GOD.

And here I will trouble you with only a few lines more. On the subject of Creeds of Faith—many people, judging wise men of old by the present generation, think that creeds and declarations of Councils, from the days of the Apostles, are only expressions of *opinion;* whereas, I have always thought them to be only a *declaration* of what they had received from their fathers, handed down by the Church from generation to generation. The modern notion seems to be, that GOD'S truth, like steam, must be sought by invention, and applied to the conveniences of man.

* * * A word about Church-going. It seems to me that the reasons offered for attending Church are not right. The Church seems a place of prayer and praise—more a place of worship than instruction: yet it is for neither of these that a majority of the people attend Church. *It is to be pleased that they go.* A fine sermon, a great orator, a splendid organ, good singing, —these are among the great attractions. As a watchman I beg of you to take these things into serious consideration, and, if you think as I do, raise your voice, and use your influence, to induce people to attend Church, *only* to WORSHIP GOD."

We are requested by the Bishop to state, that by an accident on Saturday evening, 8th inst., which however, through a kind Providence, produced no other material injury, several unanswered letters received during that week were destroyed by fire. This notice is given, in the fear that some of them, whose contents are not recollected, may have been of importance.—Should any such remain unanswered, the Bishop requests the writers to renew them.

The Gospel Messenger is requested to copy the above.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN NEW YORK AND BROOKLYN.

Second Sunday after Easter, April 9, St. Luke's Church.

Third Sunday after Easter, April 16, Mission Church of the Holy Evangelists.

Fourth Sunday after Easter, April 23, Mission Church of the Epiphany.

Fifth Sunday after Easter, April 30, Trinity Church, *Brooklyn.*

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Wednesday, April 19, Johnstown, *Montgomery county:* Laying of corner stone.

Ascension-day, Thursday, May 4, Cairo, *Greene county:* Ordination, A. M.; Confirmation, P. M.

Sunday after Ascension, May 7, Pierrepont Manor, *Jefferson county:* Ordination, A. M.; Confirmation, P. M. Tuesday, 9, Canton, *St. Lawrence county.* Friday, 12, Constantia, *Oswego county.*

Whitsunday, May 14, Syracuse, *Onondaga county:* Ordination, A. M.; Confirmation, P. M. Whitsun-Tuesday, May 16, Auburn, *Cayuga county.* 17, Seneca Falls, *Seneca county:* Ordination, A. M.; Confirmation, P. M. 18, Geneva, *Ontario county:* Ordination, A. M.; Confirmation, P. M. 19, Do. Institution.

Trinity Sunday, May 21, Sodus, *Wayne county.* 22, Palmyra. 23, Canandaigua, *Ontario county:* Ordination, A. M.; Confirmation, P. M. 24, Centrafield. Friday, 26, Hammond's Port, *Steuben county.*

First Sunday after Trinity, May 28, Ithaca, *Tompkins county.* 29, Richford, *Tioga county.* Wednesday, 31, Mount Upton, *Chenango county.* June 1, Otego, *Otsego county.*

Second Sunday after Trinity, June 4, West Troy, *Albany county:* Consecration, A. M.; Confirmation, P. M.; Christ Church, *Troy*, evening. 5, West Troy, Ordination.

Friday, June 16, Paterson, *Putnam county:* Consecration, A. M.; Confirmation, P. M. 17, Do. Ordination.

Fourth Sunday after Trinity, June 18, Lithgow, *Dutchess county.* Tuesday, 20, Christ Church, Poughkeepsie. 21, Wappinger's Creek. 22, Fishkill. 23, Fishkill Landing.

Fifth Sunday after Trinity, June 25, Flatbush, *Kings county.*

Sixth Sunday after Trinity, July 2, St. Mary's Church, *New York:* evening.

Saturday, July 8, Jamaica, *Queens county.*

Seventh Sunday after Trinity, July 9, Hempstead, A. M.; Rockaway, P. M. Tuesday, 11, Islip, *Suffolk county.* 12, Setauket. Friday, 14, Huntington. 15, Cold Spring Harbor, *Queens county.*

Eighth Sunday after Trinity, July 16. Oyster Bay, A. M.; Glen Cove, P. M. 17, Hempstead Harbor. 18, Cow Neck. 19, Little Neck. 20, Flushing. 21, Newtown. 22, Hallett's Cove.

Ninth Sunday after Trinity, July 23, Tompkinsville, *Richmond county.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

Where parishes are vacant, the neighboring clergy are requested to make arrangements for officiating in them occasionally, prior to the visitation of the Bishop.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Episcopal Acts, by the Bishop of this Diocese.—Wednesday, April 5, consecrated St. John's Church, Cold Spring Harbor, Queens county. The Instrument of Donation was presented by William Jones, Esq., Senior Warden, and read by the Rev. Isaac Sherwood, Missionary at that station, under whose very faithful ministry this first place of worship in the village has been erected. The sentence of Consecration was read by the Rev. William M. Carmichael, Rector of St. George's Church, Hempstead, who also read the Morning Prayer. The Sermon was preached by the Bishop.

In this Church, the plan favorably noticed by the Bishop in his address to the last Convention, as having been adopted in St. John's Church, Medina, of having an elevated altar *between* the reading desk and pulpit, has been followed with excellent effect to the eye, and in admirable keeping with the due solemnity and impression of the several services of the Church.

In the afternoon, the Bishop confirmed four persons in the same Church.

These were the first services peculiar to the Episcopal office ever performed in the village of Cold Spring Harbor.

Second Sunday after Easter, April 9, confirmed eighty-eight in St. Luke's Church in this city.

The Rev. John W. Brown has been appointed, by the Foreign Committee of the Board of Missions, to act for the Secretary and General Agent of that Committee, during the necessary absence of the latter from this city.

Rev. Mr. Wiltbank, of the United States Navy, is ordered to sea in the ship Independence. The Independence carries out the Hon. Geo. M. Dallas, Minister Plenipotentiary, and family, to the Court of Russia.

From the Missionary Register.

PRAYER BOOK AND HOMILY SOCIETY.

TWENTY-FOURTH REPORT.

Issue of Books and Tracts.—The issue of Books during the year has been as follows:—Prayer Books, Psalters, Books of Homilies bound, 16,015: Homilies, and Festival Services, and Articles of Religion, as Tracts, 115,272—exceeding the issue of the former year by 2768 bound Books, and 32,012 Tracts; and making a total issue, from the commencement of the Society, of bound Books 309,427, and of Tracts, 1,937,259.

Visit to Ships in the port of London.—The total number of Ships visited and revisited during the past year, in the London river and docks, amounts to 3019: of these, 838 have been spoken with particularly, and supplied with books. The commanders of 82 of these vessels regularly hold divine worship on board when the Sabbath is spent at sea; 123 attend to this duty occasionally; and 633 entirely neglect it.

The agent has been much encouraged in his labors, by several merchants; who have taken considerable intesest in their ships being visited and supplied with Prayer Books and Homilies, that their captains and men may be assisted in their religious duties of prayer and instruction during their voyages.

Evidences of Benefit to Seaman.—At one of the out-ports, the agent was informed, on visiting a vessel lately returned from a long voyage, and in which divine worship is regularly held, that two men out of the crew have, through the blessing of GOD, been savingly converted from the error of their ways by the use of our admirable Service—one of whom has entered into rest, giving convincing proofs that he fell asleep in JESUS.

At another port, the agent writes—

I am always well received on board those ships where the Lord has given to the captain and crews the desire to pray. In one or two instances, among the captains professing Wesleyan Methodism, I have been told, that if they had not the Church of England Prayer Book on board, they should very soon have no prayer at all among their crews; they had tried extempore prayer, but had found the sailors become more inattentive than when books were put into their hands.

I have had the satisfaction of visiting a ship's company this day, where the crew, 22 in number, who have made two voyages in the same ship to China, have told their captain that they would wait three months, till the ship should be again ready for sea, before they would go on board any other, although nine ships are waiting ready for sea, and cannot get seamen—such is their attachment to their captain, and the means of Grace which he holds on board.

Another highly-valued friend and correspondent writes—

Having now visited the vessels for your Society for some years, I can speak to the good effect of its agency. It is surprising to see what it has done. The roughness of the seamen has subsided into calm and thankful attention; and the number of vessels having prayers on board and also of the captains who freely acknowledge it is as a duty which they ought to perform, is wonderfully augumented. The calm, friendly, forbearing conduct of those who have gone among them, has worked its way into their hearts; and they are now received invariably as friends, if their counsel fails of its effect. To see the change also in the pilots—it is marvellous! Instead of scorn—perhaps abuse, and winking at one another—they listen with the greatest attention, and with a solemn expression of countenance.

With reference, then, to this part of the Society's labors, your Committee think that they are justified in saying, that a great change has taken, and is taking place in the character of Seamen; and that your Society has been one of the instruments which the Lord has employed for producing that change.

Acceptableness of Homily Tracts.—A Clergyman in the North, in whose parish the plan of lending the Homily Tracts has been adopted, writes—

The Homilies are already in circulation from my Lending Library in the Vestry of my Church; they are eagerly sought for, and read with interest, by the colliers: and indeed by many other of my parishioners, who have scarcely known, hitherto, of such writings belonging to our Church. I do hail the introduction of these Homilies into my parish: for besides their evangelical doctrines, they are couched in a style so simple, and so fit to enlighten the ignorant generally, that they are especially useful here.

The habits and character of the pitmen are very much improved of late years. From the hours during which they work, they are difficult to reach; many of them go down the pits in the evening—work all night—allowing, in the next day, barely sufficient time for sleep and refreshment. But I have no doubt your Homilies will be conveyed down into those subterranean abodes: and be there read, by the light of the "Davy Safety Lamp," during the short intervals of work. May they be the means of enlightening the spiritual darkness of many!—setting forth, as they do, that Word which is as a lantern to the feet, and a lamp unto the way of all that are seeking the things which are above.

Another clergyman, who has adopted the method of circulating the Homilies, writes—

The Homily tracts are taken around in the country near the village, by thirteen members of my congregation. One person lends with exceeding ardor; he has been gradually increasing his number until he has arrived at 50: he had in his hand a few days ago, when he called upon me, the Twenty-first Homily, which had been returned to him; and he found these words written in the margin—"Blessed be this, and the man that left it here! The Lord preserve our souls, and keep them in secret prayer!"—seemed much encouraged by observing it, but could not tell who was the writer.

A valued correspondent writes—

The Homily Tracts are estimated here as highly as at other places; and to the idea that they would not understand them, they say "just the reverse."

I heard the people in the alms-houses yesterday express how much more confidence they had in them, than in narrative reading: the truth of which they could not depend upon; and a trades-person, on reading them, immediately found out what a defence she should have against the Socinians, who annoyed her much with explaining the Scriptures to her in their own way.

A small farmer, a pious churchman and advanced Christian, who spent much time in reading the best religious books which a well-stored parish library supplied, bought one of your Books of Homilies, as provision for a foreign land—(he was preparing to go to America with his ten children.) His observation was, "There is nothing that beats the Homilies;" and shook his head at the idea of their not being understood, and said, "Nothing can be plainer."

Notices of Foreign Proceedings.—The Prayer Book in *Polish*, translated by the Rev. Dr. Gerlach, is passing through the press. A reprint has been made of the Society's *Spanish* Prayer Book, the former edition having been exhausted. Editions of a new selection of the Collects and Prayers in *French*, and also of a selection in *Dutch*, have been published.

The Society maintains correspondence with several similar Institutions in the United States. A New Society of much promise has been formed in Philadelphia: which takes its name from the senior Bishop of the Episcopal Church lately called to his eternal rest—"Bishop White Prayer Book Society."

The Liturgy a Bulwark of the Reformation.—At a period when the religious world presents to view a troubled sea of unsettled opinions, conflicting thought, deserted standards—fanaticism and enthusiasm warring with sober truth and holy practice—old errors fiercely contending for re-admission to the faith of men—metaphysical notions entrenching on long fixed sentiments—and the Christian mind driven to and fro, often almost reckless as to reaching the haven of eternal rest, or even to the very existence of such a haven—under such circumstances, we have to thank GOD that the Prayer Book has been, and continues to be, under Him, the sheet-anchor of the Church; which though she may have felt the swellings of the billows as they rose and fell, and the force of the tempest which has swept across her, is still safe—riding out the storm, which has spread such wide desolations among the Sister Churches of the Reformation. Within her pale, the great principles of that event still flourish; evincing the superior wisdom of the English Reformers in establishing a Liturgy as the bulwark of the Reformed Religion.

CALENDAR.

APRIL

16. 3d Sunday after Easter.
23. 4th Sunday after Easter.
25 St. Mark the Evangelist.
30. 5th Sunday after Easter.

MAY.

1. } St. Philip and St. James, the Apostles.
2. }
3. } Rogation Days.
4. Ascension Day.

MARRIED,

At York, Penn., on the 9th of March, by the Rev. John B. Kerfoot, the Rev. *Walter E. Franklin*, to Miss *Catharine H. Days.*

OBITUARY.

Died, in this city, on the 15th February, Mrs. *Lavinia Stone.* Mrs. Stone was born in Guilford, Connecticut, October 7th, 1762. To assert that in her life were exhibited those sterling qualities which constitute the essence of Christian faith, is only to express the general sentiment of such as knew her best. For more than fifty years she was a communicant of the Episcopal church; and during this period she was distinguished for the uniform excellence of her character, and by adorning, in every part of her practice, the doctrine of GOD her Savior. With the first bishop of the diocese of Connecticut, the learned and pious Seabury, she was intimately acquainted, and was familiar with the trials and troubles of those days when our Zion was but a peeled and scattered remnant of the name of an Episcopalian, a byword and a reproach. Many years of her life were spent where the public services of the sanctuary were seldom heard; yet it is an interesting fact, and it may be appealed to in proof also of the tender concern which she felt for the souls of her family, that in the spirit stirring petitions and responses of the liturgy her domestic circle were taught constantly and faithfully to unite. The principles which through the grace of GOD she had imbibed and was enabled to cherish, made her a devoted follower of an humble, meek and charitable Master. His precious death and sacrifice were the foundation on which she built her every hope of pardon; and this was the source not only of her peace, but of her sedulous endeavors, day by day, to magnify his name and advance his cause, by a conscientious and Christian use of every talent, means and opportunity. To all who knew her it was evident that the grand object in her view was to glorify GOD, and never to weary in well-doing. With but a limited income, by systematic acts of self-denial she was enabled, in various ways, to further the advancement of the Savior's kingdom, and to make the hearts of the destitute to leap for joy. Many a bible and prayer book did she furnish to such as were without the glad tidings of salvation, and the best human formulary of prayer. To many a one ready to perish did she bring the garments which her own hands had wrought, while her tongue taught the sufferers the lessons of meekness, patience and content. "Though past the allotted age of man," to use the words of one of her beloved grandchildren, "she retained her powers, both mental and bodily, in an unusual degree. The church was in all her thoughts, and in all her actions. Even at the advanced age of seventy-five, a part of her time was given in gathering funds to purchase communion plate for a church recently erected in a village where she had passed many years of her life, deprived of the services of the sanctuary, to which she was so fervently devoted, and where, among the numerous graves of her early friends, her remains now rest." The passage of this venerable Christian from time to eternity was sudden. She was as well as usual until within a few hours of her death. But the summons found her not unprepared. Her lamp was trimmed and burning. She retained her senses to the last, and with frequent prayer for patience, and that her Savior's will might be done, yielded up her spirit to him who gave it. Blessed be the GOD and Father of our LORD JESUS CHRIST for the rich measure of consolation afforded by such a life and such a death.

NOTICES.

☞ A CARD.—The Rev. John Grigg will deliver a course of ten lectures on the physical phenomena confirmative of divine revelation, being drawn from the most celebrated geographers, astronomers, geologists and travellers—being monuments of the Mosaic cosmogony, creation, fall, deluge, dispersion, scripture names, places, &c., rites, ordinances, sacraments, &c., customs, costume, scenery, &c. traditions, localities, ruins, medals, coins, &c.

The introductory will be delivered on Monday evening next, 17th inst, at half past 7 o'clock, at Dr. Lyell's lecture room. Family tickets to the course, $5—single tickets, 50 cents. Apply to the Episcopal Press, or at 52 Laurens street, or at the lecture room.

☞ An adjourned meeting of Episcopalians and others, of the cities of New York and Brooklyn, will be held in the Sunday school room of St. John's chapel, on Wednesday evening next, 19th inst. at 7½ o'clock, for the purpose of organising, under the constitution adopted at the last meeting for the formation of a New York Bible and Common Prayer Book Society.

By request of the Bishop,
CORNELIUS OAKLEY, Secretary.

TO ALL WHOM IT MAY CONCERN.

Constitution of the Gen. Prot. Epis. S. S. Union.

"Article 7. All Sunday schools and Sunday school societies, in union with this society, shall make to the Secretary, by the first day of June in each year, or such other day as the Executive Committee may appoint, an annual report of the state of their schools or societies, the names of their officers, &c. The Executive Committee shall prepare therefrom an annual report, to be submitted to the Board of Managers, which, when agreed to by the Board, shall be published and circulated as they may direct."

The Secretary requests, as a special favor, that the *Reports* may be transmitted to him as early as Monday, May 22, 1837.
F. H. CUMING, Secretary
Gen. Prot. Epis. S. S. Union, 28 Ann street.

_ Insertion of the above in the other periodicals of the Church is respectfully solicited.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society acknowledges the receipt of the following contributions, since his report of the 5th inst.

By the hands of the Rev. Mr. Dorr, received from St. Helena church, Beaufort, S. C., $267, of which sum $250 is in redemption of their annual pledge, made to the secretary and general agent, when he visited that parish, in Feoruary, 1836; from a lady of St. Michael's church, Trenton, N. J., by the hands of Mr. Benjamin D. Winslow, through Swords, Stanford & Co., for missions in Ohio, 7; a donation from Trinity church, Athens, Greene county, New York, by the hands of the rector, the Rev. Lewis Thibou, 10; from the Sunday scholars of St. Luke's church, New York, per their superintendent, Mr. A. Ten Broeck, for the Green Bay mission, 45; by the hands of the Rev. R. A. Hallam, from the offerings of St. James' church, New London, Connecticut, for March 4 75, from the general offerings for April 5 40, and a special offering for domestic purposes, 1—11 15; by the hands of C. C. Trowbridge, esq., receiving agent for Michigan and Wisconsin territory, received from the children of Mrs. Richmond, of Saginau, for domestic purposes, 3; by the hands of the Rev. Samuel F. Jarvis, being the amount of Easter offerings of Christ church, Middletown, Connecticut, 18 50; from Miss Eliza Denroche, of Calvary church, N. Y., 50 cents—total, $361 65.

April 12. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge—Collections for the African mission, by the Rev. John Payne, in the diocese of Maryland, viz.—In Chester parish, Chestertown, $51; St. Stephen's parish, Cecil co., 20 75; in Elkton, 28 78; St. George's parish, Havre de Grace, 12 37; St. John's parish, Baltimore county, 26 42; Sherwood parish, 47; Queen Caroline parish, 21; Annapolis, 87; Trinity church, Upper Marlborough, 63 37; St. James' parish, 36 58; St. Paul's parish, Prince George county, 61 50; Lower Marlborough, 4; William and Mary parish, St. Mary's county, 34 13; St. Andrew's parish, 14 50; King and Queen parish, 9; Pickawaxen church, 8 95; Port Tobacco parish, 14 37; Christ church, Prince George county, 7 75; Durham parish, Charles county, 46 12; Christ church, Georgetown, 45; Christ church, Washington, 25 60; Trinity church, Washington, 40; Bladensburg, 55; St. John's church, Washington, 11 56; All Saints' church, Frederick City, 90; church in Maryland tract, 48 58; St. Thomas' church, Hancock, 45; St. John's church, Hagerstown, 47 33; Prince George's church, Rockville, 20; Port Royal, Caroline county, Virginia, 32 52; Centreville, Queen Ann county, Maryland, 17 32; Easton, 23 86; Cambridge, Great Choptank parish, 69 57; also from the Ladies' Sewing Society of the church of the Epiphany, Philadelphia, by the hands of Rev. Dr. Tyng, 80—making the sum of $1250 93.

By the hands of Rev. John Payne, from a member of Christ church, Prince George co., Maryland, for China, $5; interest to 1st April, on fund in the hands of Rev. J. C. Richmond for education in Greece, 235 36; from Miss Eliza Seaman, Elizabethtown, her annual subscription, 2; by the hands of the Rev. J. D. Carder, offerings of St. Philip's church, Circleville, Ohio, for Greece, 5 91, and second donation from Ann Eliza Brown, a Sunday scholar of the same parish, for Mrs. Hill's school, 1; by the hands of James Swords, esq. from Mr. Miller, of Halifax Courthouse, Virginia, 2; from Trinity church, Athens, Greene county, by Rev. L. Thibou, rector, 10; from Rev. Robert Hallam, rector of St. James' church, New London, one half offerings of March and April, 10, and a thank offering for the African mission, 20—30 15; from Rev. G. Shelton, monthly offerings of his church at Newtown, L. I., 21; from Mr. Amos Johnson, Redfield, Oswego co. 10; remitted by Thomas Robins, esq., Philadelphia, contributions from St. Andrew's church, Philadelphia, to the Persian mission, for the support of Rev. Mr. Southgate, for the year 1837, 1000—total, $2583 35.

CHARLES J. ALDIS, Acting Treasurer,
April 11. Bank of America.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following sums, viz:

A collection made in the parish of Oakhill, by Rev. H. H. Prout, $3; from Rev. A. Smedes, jr., rector of St. George's church, Schenectady, by the hands of Rev. J. W. Brown, 10; from the Christian Benevolent Society of St. Stephen's church, N. Y. by the hands of Mr. J. H. Hurtin, 5 37; offerings of St. Clement's church, N. Y. by the hands of Rev. L. P. Bayard, 3 78; from 17 subscribers, 17—total, $39 35.

THOMAS BROWNING, Treasurer,
77 Maiden lane.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following sums during the week ending April 12, 1837:

From St. George's church, Schenectady, at the hands of Rev. J. W. Brown, through the rector, $7 25; from Sunday scholars of the same, 2 75; from a North Carolinian, 2—total, $12.

April 12. JOHN W. MITCHELL, 28 Ann street.

GENERAL THEOLOGICAL SEMINARY.

The subscriber acknowledges the following additional subscriptions towards aiding the funds for sick students in the Theological Seminary:

From a member of St. John's chapel, by the hands of Dr. Fitch, 5; collected by Mrs. John Pintard, from Mrs. C. Waddell, 5; Mrs. D. Okey, 2; from a member of St. Luke's church, 2 50—total, $14 50.

April 12. HENRY ANTHON.

The Treasurer of the German Episcopal Church of St. Timothy thankfully acknowledges the following donations, towards the support of the rector, &c.

Rev. F. L. Hawks, $10; member of St. Clement's church, 10; Mrs. C. 1; A. W. O. Spooner, 1; a colored boy, 50 cents; the Sunday scholars of St. Mary's church, 87½ cents—total, $23 37½.

Donations for the above will be received at the Protestant Episcopal Press, 28 Ann street, and by Swords, Stanford & Co. J. D. FITCH.

Subscription for the Protestant Episcopal Free Church for colored persons—Mr. Thomas Otis, $10.

Subscriptions may be left at the store of Mr. Wm. Hinton, 194 Broadway.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending April 6, from the following persons, viz:

Rev. Henry Waterman, with remittance—Z. Clark—E. M. Griffing, with remittance—Rev. Lemuel Chase—Rev. A. G. Baldwin, with remittance—G. B. Engle, with do.—John Bryant, with do.—Postmaster, Whitehall, N. Y.—Postmaster, Parkesburg, with remittance—Rev. Henry Gregory—Bagley & Burns—Rev. Darius Barker—Postmaster, Paris—H. Wheaton, with remittance—Rev. D. H. Short—Charles Stimpson, jr., Boston—Rev. Rodney Rossiter.

Received by the Gen. Prot. Episc. S. S. Union.

A North Carolinian, with remittance—Rev. J. P. McGuire—E. Platt, Troy, N. Y.—Miss A. B. Shaw—Postmaster, Baltimore.

☞ PUBLISHED THIS DAY—The Children of the Resurrection; or the Believer consoled under the Loss of Relatives and Friends who have not died in the Lord—A Sermon preached in the afternoon of Easter, March 26, 1837, in Calvary Church, New York, by Rev. F. H. Cuming. For sale by the Gen. Prot. Epis. Sunday School Union, 28 Ann street.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

DEPOSITORY NO. 28 ANN STREET,
Two doors below Nassau street,

Under the superintendence of
JOHN W. MITCHELL, *Ch'n.*,
JOHN E. EARLE,
WM. M. BENJAMIN,
WM. R. WADSWORTH,
P. E. F. MCDONALD,
WM. H. VERMILYE,
THERON WILBER,
LOUIS SHERMAN.
Committee of Publications and Sales.

All communications relating to the business of the Union to be directed distinctly to Louis Sherman, Business Agent, No. 28 Ann street.

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the depository:

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register—Minute Book—General Class Book—Teacher's Roll Book—Smaller Class Book, stiff covers—Improved Class Book, do.—Alphabet and Reading Cards—Lord's Prayer, on cards—The Creed—Ten Commandments, First Table, on cards—Second Table, do.—Paraphrases on the Collects.

INSTRUCTION BOOKS.

System of Instruction—Protestant Episcopal Sunday School Book, No. 1—Do. No. 2—Do. No. 3—Questions on do. from No. 1 to 4—First Truths—Catechism No. 1—Do. No. 2—Do. No. 3—Lloyd's do.—Manual of Short Prayers—Catechism No. 4, (by Cuming)—Church Catechism—Church Primer—Sunday School Office of Devotion—Sunday School Psalms and Hymns—Companion to the Book of Common Prayer—Questions on the Collects—Harmony of the Creeds—Scripture Instruction—Duty to GOD—Collects from the Prayer Book—Epistles and Gospels from the same—Bible Companion, 2 vols., Catechism on the Collects, half bound—Questions on the Gospel of St. Matthew—Questions on the Epistles and Gospels, part 1—Do. part 2—Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

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March 25, 1837.—tf

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

☞ MRS. MAYNARD intends removing, the 1st of May, to that pleasant and healthy situation, No. 37 Murray street, where she will have it in her power to accommodate a few more young ladies, as boarders, than she can at present receive. The most approved teachers are employed in every department, and the strictest attention paid to both the manners and morals of the young ladies. Application, at present, to be made at 204 Fulton street.

March 20, 1837.—5t

POETRY.

From the Missionary.

LATIMER AND RIDLEY.

"Be of good comfort, Mr. Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."—*Bishop Latimer to Bishop Ridley, at the stake. Vide "Book of Martyrs."*

Those men of hoary hair
Blanched by the mitre's weight—
How calmly 'mid the flame's wild glare
They meet that fearful fate.
Bright their prophetic smile,
As, with undying fire,
Wan Superstition lights that pile—
Their everlasting pyre.

They knew the flame then lit,
A darkened earth would daze,*
That words would read their story writ
In its unfading blaze:
That by its lustre shed
Along the ages' track,
Would idle worshippers be led
To God's pure temple back:

That in each reverend fane
Where erst the fathers trod,
A better and an elder strain
Would mount to Zion's God:
That where they knelt in youth,
That where they wept in age,
Would gleam the glorious Gospel Truth
From uncorrupted page.

Along the rocky strand
On many a verdant hill,
That guards and crowns their father land,
That flame is burning still;
For where low homesteads blest,
And lordly towers appear,
The martyr's faith is still confest
The martyrs' names are dear.

Jesu! throughout all time,
May that pure light illume
Each cheerless realm, and darkling clime,
Of shadow and of gloom;
Till, where a footstep falls,
In forest, desert, glen—
Till 'mid the "Eternal City's" walls,—
They bless those reverend men.

All praise for faith like theirs!
With never ending strife,
In love unfeigned, with ceaseless prayers,
Their spirits toiled through life.
And, when the death-hour came,
Fierce fires around them curled,
Their wearied bodies fed the flame,
That lights to Christ a world.

New York, February 13th. B. D. W,

* Daze (*daisen*, Dutch) to confuse or confound, to overpower with light—hence *dazzle*.

MISCELLANEOUS.

From the Chronicle of the Church.

THE OXFORD VISITATION.

The visitors having perceived the necessity of vigorous measures, August 25th, 1647, an additional ordinance was passed, giving the committee power to administer the covenant and the negative oath; to demand any books, or papers, in the possession of the University; and to seize and detain in custody any person or persons who would not give them up. They also empowered Oliver St. John, the Attorney General, to prepare a commission, and cause the great seal to be affixed to it! Which mockery was effected on the 27th of September; the commission running in these words—"Charles, by the grace of God," "to our trusty and well-beloved Nathaniel Brent," "Know ye, that in intending the regulation and reformation of our University of Oxford," &c. And on this forgery, or perhaps Puritanical pious fraud, did they proceed to the Visitation (Wood. Ant. p. 387, 388.—Walker, p. 128.) And these were the men whose consciences forbid them to listen to the "Devil's mass," as they impiously called the liturgy; whose *tender* consciences were shocked at bowing at the name of Jesus, horrified by the sight of a surplice, and absolutely convulsed at the sound of an organ. Verily, this savoreth—with the exception, only, that it is at the opposite extreme—of the Pharisees, who "strained at gnats and swallowed camels." This same ordinance decreed that the visitors should sit "de die in diem," and enquire what offences had been committed against the laws of the realm! as well as the statutes of the several colleges.

Thus furnished with powers, they returned to the charge; beginning at this time with a fast, which they saw fit to appoint on the feast of St. Michael and all angels: the same day, notice was given that the visitors would sit "de die in diem;" and the following one, a citation was issued to the Heads of Houses, and Dr. Fell, the Vice Chancellor, summoned particularly to appear. The same day they appointed their spies and informers in every college, who were afterward rewarded with the fellowships of those who were ejected. Dr. Fell, not having appeared on the 4th of October, (Monday,) they issued another citation, requiring his appearance on Wednesday. On this day he appeared, as well as the Heads of Houses, and demanded to know by what authority they were summoned. On this the *commission* was shown, and they were ordered, four days after, to bring in their books and papers, or their reasons in writing why they would not come. On the 7th, Mr. Wightwick, Master of Pembroke College, attended, with his reasons in writing for not acknowledging their authority, (which were, that he could acknowledge no power in the matter but the king's, and that he doubted the genuineness of the commission,) and was, in consequence, ejected. From this time forward, the history of their visitation is little beside a record of continual ejectments, even to the cooks, butlers, porters, and bed-makers! I shall, therefore, continue, with notices of some of their principal doings, without giving a connected account of all of them, since hereafter I shall give a list of the principal of those who were ejected, and those by whom their places were supplied.

October 8th, Dr. Fell was, by one order, declared to be dismissed—by a second, summoned to bring in the books of his office—and finally, by a third, ejected! He went on, however, and and on the 11th opened the term as usual; and the next day, was taken prisoner and sent up to London, (Wood, p. 391.)

October 15th, the Heads of Houses petitioned for leave to consult with counsel on the power of parliament in this matter. This they were permitted to do; although the vote which was passed to that effect was rescinded, and it was only through the intercession of Mr. Selden, that the permission was restored.

December 9th, the hearing, or "rather," says Walker, "voting," took place; when, the counsel for the University having made their defence, the only answer was the following vote, "that the answer of the several Heads of Houses, and others in the University, was derogatory to the authority of Parliament." Certainly a wonderful specimen of logical reasoning, and legal knowledge. In default, however, of any other arguments, they applied themselves to that in which, of all other arguments, they excelled, the "argumentum ad crumenam:" obedience or ejectment were the horns of the dilemma; and the latter was almost universally adopted (Wood, Ant. p. 393, 394, 395. Ath. vol. ii. p. 320, 321. Walker, p. 230, 231.)

January 22, 1647–8, the Commons received and passed an ordinance from the Lords, appointing the Earl of Pembroke, Chancellor. His character is given at large by Clarendon in the sixth book of his history of the Rebellion. He was a man of weak understanding and strong passions. "There were few great persons in authority who were not frequently offended by him, by sharp and scandalous discourses and invectives against them, behind their backs; for which they found it best to receive satisfaction by submissions, professions, and protestations." He seems, however, to have been a man of parts, whose "virtues in peace seemed greater than they were." In a former book, and "in a better conjunction of times," Clarendon speaks in his praise. He concludes his notice in the following pithy manner: "It is a pity to say more of him, and less could not be said to make him known."

On the 11th of April, the new chancellor came to Oxford, and made his entrance into the University. The Puritan visitors, the governor and his regiment, (which had been sent to aid the committee in their *legal* and lenient correction of abuses, according to the *laws of the realm* and *the statutes of the University*,) went out to meet him. One Smith, of Magdalin College, to heighten the ludicrousness of the formal-visaged and funeral procession, borrowed an ass, and rode in before the chancellor. (Wood, Ant. p. 399.) Not a cap was raised, or a shout heard, in any of the streets through which they passed, with drums beating and colors flying, in the midst of a severe rain. At the gate of Christ Church, the Chancellor was entertained with an English speech, whose chief merit, according to Wood, was its shortness—one might almost imagine it satirical; for the orator cries, "hear how the college resounds." It was as still as the tomb. At Merton college gate, there was another English oration by one Mr. Cheynell, who delivered to him, 1st, a key of the Convocation—2d, a *counterfeit* seal—3d, an English Bible. At the entrance of the college, Burton, the Proctor, greeted him with a Latin speech, calling him "Literalissimus omnium, qui Academium unquam intrarunt!" The wet and complimented Chancellor was then allowed to retire to his chamber, and the ludicrous procession returned amid the hoots and hisses of the crowd. To signalize the first day that dawned upon him in his new situation, the "noble and godly" Chancellor proceeded to Dr. Fell's lodgings, attended by his guards and the visitors, when, after abusing Mrs. Fell, (who, after her husband's imprisonment, had remained there unprotected, with her children, and some female friends and dependents,) they took her in the chair as she sat, and carried her into the quadrangle; as also the rest of the family, in all to the number of fourteen persons. (Walker, p. 133. Wood, Ant. p. 401.) I should mention, that this had been once before attempted, and Mrs. Fell advised to leave, or "her husband would fare the worse for it." The sublime presence of the Chancellor, it seems however, was what encouraged the soldiers to this feat of daring; and he, no doubt, had wisely concluded with Sir Hudibras,

"That where no honor's to be gained,
'Tis thrown away in being maintained."

In the afternoon, they held their first convocation. It was summoned by one Langley, a tailor, who acted as beadle pro tem., reading the Latin form; only substituting for "per fidem," "provided!" Their business was to make Dr. Reynolds Vice Chancellor, and eject all those whom they could not reduce to obedience.

By mentioning a circumstance which I had omitted in its place, I will conclude this paper. They elected one person to an office, to which he was to succeed, so soon as Dr. Shelden, who then held it, should be guilty of contempt of parliamentary authority! (Walker, p. 134. Letter at the end of Pegasus, p. 7.) This he took care should not be the case; yet I find him among the list of those ejected, although no reason for his expulsion is given, except Prynne's observation, "that he was within the *equity*, if not within the letter of the commission;" which was indeed very true, for there was no equity in the case. The Chancellor alleged that he had not "opened the great gate to him." His crime, after all, might have been, that he was in a fair way to make their prophetical vote amount to nothing, and so cast a slur upon their characters. At any rate, his expulsion was in every sense utterly unjustifiable. For even if we allow their authority to be competent to eject, in any case, it was not in his, since his ejectment was voted on the 30th of March, and their commission, which gave them power to remove those only who were *already* voted out by parliament or the committee, is dated the 8th of the same month. (Walker, Pt. II. p. 98.) "Take care," quoth the wolf, "you will muddy the water;" but the lamb drank very carefully, and the water remained clear. "You little knave," cries he, "would you make me a liar? I will eat you for your insolence."—Which he did. (Æsop, mutatis mutandis.)

ANGLICUS.

Funds for Domestic Missions.—On the 20th of June last, the Treasurer of the Domestic Committee made up his report to the Board of Missions. During the nine months succeeding, i. e., to the 20th March, he received $17,960 94: and his payments for the same time, were $18,-997 96; the payments exceeding the receipts, by 1037 02. The debts of this department, at the beginning of the present quarter, (April 1st) are greater also than they were on the first of July last, by about $3,500: so that the expenditures have exceeded the receipts in the time above mentioned, about $5,500. Should the same ratio, between these items, continue to the end of the fiscal year, this excess will be swelled to about $6,000.

These are plain facts, to which we would invite the serious attention of every friend of Missions. The Domestic Committee, as the agents of the Church for this department of her Missionary operations, relying upon the Missionary spirit which is diffusing itself through the Church, and acting upon a knowledge of the wants to which they have been appointed to minister, have been, from their first organization, and still are, enlarging their operations; so that their expenditures, at the present time, are at the rate of about $30,000 per annum.

From the very nature of the trust confided to them, and the urgent importance with which it constantly presents itself, these expenditures must continue to increase. What member of the church will fail to furnish his portion of them? Who has already failed to do it? To carry on only the present operations, the monthly receipts for Domestic Missions ought to average nearly $2,500, while during the time above mentioned they have fallen short of $2,000. Let every reader ask himself how much of this deficiency is attributable to him; how much of the means necessary to supply it he *might* have furnished and *may yet* furnish? Let the facts, which are here presented to his consideration, prompt him to act in accordance with the importance of the object, and the duty which rests upon him to give, of his ability, towards its accomplishment.

From the British Magazine.

A VISIT TO BIRR—THE REV. MESSRS. CROTTY—THE INDEPENDENT CATHOLIC CHAPEL OF BIRR.

Sir—As I had heard and read, within the last few years, a good deal respecting the Rev. Messieurs Crotty, of Birr, I was very desirous of an opportunity of visiting that town, that I might with my own eyes see their chapel and congregation, and make inquiry on the spot, from those who could give the best information, respecting their past and present proceedings. That opportunity lately occurred, while I was staying some time with a friend in the neighborhood of Birr.

It is, I believe, very generally known that the Roman catholics of Birr originated in the refusal of the Romish bishop of the diocese to appoint the Rev. Michael Crotty to be their parish priest. He had been for several years the curate of the parish, and had endeared himself to the people by his humane and charitable character. On the appointment of another man, the Rev. Mr. Kennedy, who is now also Romish bishop in the diocese, those who were attached to Mr. Crotty took possession for him of the new chapel in the town, which had been built chiefly through his exertions. They were, however, after some time, compelled by law and military force to resign the chapel, and then they provided another place for their own use, and formed a separate congregation under Mr. Crotty and his cousin the Rev. William Crotty.

The building which they use at present for a chapel consists of two long but narrow rooms, that form nearly a right angle. Across the end of each of these there is a deep gallery; and near the angle, fronting one of the rooms, stands the altar. Within the railing of the altar there is a row of seats, and outside these are a few forms, and these constitute the whole accommodation for sitting in the chapel. There are two doors, and adjoining each, inside, a receptacle for water is fixed in the wall. I observed but a few persons sprinkle themselves, and those who did so generally made an obeisance to the altar.—There were about a dozen pictures hung round the rooms, such as are generally seen in Romish chapels, but no one seemed to take any notice of them. The altar was furnished with most of the usual requisites for the celebration of mass, (as they still call the service,) a book in manuscript, robes for the priest, communion vessels, and four candles; but, instead of a picture, the ten commandments, including of course the *second*, are placed over the altar. With regard to the pictures along the walls, the candles on the altar, the water at the doors, and such like, as they are things indifferent in themselves, they are permitted by the Messieurs Crotty still to remain, because the removal of them would be likely to give offence to many of their followers, at least for some time longer, till they are more fully instructed. They, however, never say any thing in their favor; on the contrary, whenever they allude to them, which they do occasionally, they point out their inefficacy, and the guilt of making a superstitious use of them.

The day I attended the chapel, the 9th of October, as Mr. Michael Crotty was from home, his cousin Mr. William Crotty, who is the younger of the two, officiated. He commenced with putting on his robes, and as he put on each part he used a short and appropriate prayer. Two acolothists or attendants waited on him. The service was the Romish service of the mass, but all in English, and divested of everything superstitious, or idolatrous, or contrary to the word of God. He received the sacrament in *both kinds*, the bread and wine, and administered it in the same way to one of the congregation, and then concluded with the ordinary prayers. There was nothing that could offend any Christian, except perhaps the great number of formal evolutions on the part of the priest that accompanied each part of the service. I listened with the most critical ear, and there was but one sentence I could wish altered. It was one that ran thus—"I confess to God before the Virgin Mary, St. Michael," &c. Mr. Crotty, with whom I had an interview the Tuesday following, and to whom I pointed out this passage, appeared to think it received some sanction from what is said in the sixth verse of the twelfth chapter of Tobit. As, however, it is not sanctioned by the canonical scriptures, it is to be expunged out of the service. It was only reserved as a substitute for the popish "General Confession," which is positively idolatrous; and as all their changes have been gradual, to avoid giving offences, it could not be got rid of at once.

After the celebration of the sacrament or mass, Mr. Crotty commenced his sermon, choosing for his text the parable of the rich man and Lazarus. His topics were, the miserable end of the rich if they die wicked, and the final blessedness of the poor if in this life they are resigned to their lot and righteous in their ways; the refutation of the doctrine of purgatory, to which he was led by the circumstance of the parable speaking of only two places after death, hell and Abraham's bosom, and an explanation of the passages which are generally brought forward in support of the doctrine; the right and imperative duty of the people to read the scriptures, which is so clearly implied by Abraham's words, "They have Moses and the prophets, let them hear them;" and the awful consequences of an ignorance of the word of God.

Throughout the whole discourse, he never lost sight of the great and leading principles of the gospel; on the contrary, he stated them clearly, and boldly proclaimed them as his own. He preached extempore, and for about forty-five minutes. His language was plain and nervous, his reasoning close and convincing, and his delivery very energetic. Two or three times, according to a general practice, he paused, and solicited inquiry and objections to his arguments, if such occurred to any of his congregation; but no person made an inquiry or stated an objection. On the whole, I never heard a more effective discourse, and it was listened to throughout with breathless attention.

At first, the Messieurs Crotty made very little alteration in the mode of celebrating mass, but as their minds became more enlightened and their people could bear it, they gradually purified the service till they brought it to its present state. A similar gradual change has taken place in their doctrines and the character of their preaching. They baptize. They marry. They still confess, anoint, and absolve, when specially required to do so; but, as far as they can, they do not allow these practices to be considered *essential*, and by their explanations they endeavor to prevent a superstitious use of them. In a short time they intend to publish their Service, or Prayer Book, and also a catechism for the children of their flock; and when the new chapel is finished, they purpose converting the present one into a Sunday and day school. Already they have distributed among the members of their congregation several hundred copies of the scriptures, which are read and constantly discussed by them and the Romanists or Kennedyites, as they are sometimes called.

Though the morning was severe, there were between four and five hundred persons present, including about twenty Protestants. The great majority of the congregation were of the humbler classes, and nearly all grown-up persons.—There were, however, in attendance, some respectable tradesmen and shopkeepers of the town, and also some respectable farmers from the country.

From all I could learn, I have reason to believe that the followers of the Messieurs Crotty, of all ages and classes, amount to nearly two thousand. Of these, some are more enlightened, and more convinced of the errors of Popery, than others. Their followers, at first, were more numerous than they appear to be now. Several, through various influences, have dropped away from them, but of these, some have returned to their congregation, and some new converts are coming over to them.

The new chapel, which is building by subscription, is, by this time, I should think, roofed and slated. It is calculated that it will hold about 800 persons. It is built on Lord Rosse's property, who has promised a lease forever, at a nominal rent, and a deed also is to be drawn up and signed by the trustees, in order that the chapel may be secured in future times, come what may, for the celebration of public worship on scriptural principles. There are seven trustees of the chapel, the Messieurs Crotty and Mr. P. Carrol, who had been Romanists, and four Protestants. Of these seven, John Loyd, Esq., of Birr, is the treasurer, through whose hands all the subscriptions pass. Mr. Loyd, as everybody who is acquainted with him knows, is a highly respectable, intelligent, and independent gentleman. He assured me that, without delay, the lease and trust deed should be duly executed.

Having several times heard attacks made upon the character of the Messieurs. Crotty, I made very particular inquiry on that point while I was at Birr, and I could not detect even an insinuation there against the moral character of either of these gentlemen. Their enemies, who are both numerous and watchful, may and will do all in their power to put them down, but, in point of character, the Messieurs Crotty are invulnerable. Their work appears to be a part of that great movement which is now in progress for the overthrow of Romanism in this country; and if it be of God, the gates of hell, the schemes of the devil and of wicked men, cannot prevail against it.

I am, Sir, &c.
J. BOOKER.

Killurin Parsonage, Dec. 26th, 1836.

P. S. This letter would have been published long since, but that the writer waited to receive an authentication of two or three of the statements, about which he entertained some doubts.

From the Colonial Churchman.

"A TIME TO MOURN."

The events of each week, here and in other parts of the world, are in sorrowful consistency with the spirit of the season.* At Halifax, we are informed, there has not been so much sickness and death since the cholera—some of the instances most solemn and affecting: and with us, we have never seen so many houses of mourning, as in the last few weeks. The solemn notes of the funeral bell break with unwonted frequency upon the ear, and our streets are familiar with the processions of woe. O that these visitations every where may be heard and regarded as the voice of the Lord, mighty in operation! In this community Death has been most busy among the young. We have many amongst us who are now like the parents in Rama, "weeping for their children," mourning the loss of those who have been very dear to their hearts, who have made up much of their earthly comfort, and to whom they looked probably as the source of much happiness in future years. These hopes have been blasted. The flower has been cut down, dried up, and withered, just when it began to delight the eye with its beauties, and refresh by its grateful fragrance. That sorrow should then fill the heart of the parent, is not to be wondered at. The wonder would be, if parents could behold their offspring enclosed in the narrow coffin, and laid in the silent grave without a tear and without a pang. "If I am bereaved of my children," said the patriarch, "*I am* bereaved:"—that is a bereavement compared to which the loss of property and all other worldly goods is as nothing. The Lord does not forbid us to weep and sorrow on such occasions. Nay, he has consecrated grief by his own blessed example—"*Jesus wept*," and his word bids us weep with those that weep. Only He requires us to sorrow not as if we had no hope. He is displeased at us if we refuse to be comforted when comfort can be found.—There may be sad cases, indeed, that admit of none: cases where there seems to be no hope in death—where to the sorrows of present separation are added the more dreadful fears that *that* separation will be eternal. Then, indeed, is there cause for such a voice as that from Rama, where the mourner refuses to be comforted.—Such is not the case with regard to those deaths which have lately filled many hearts here with sorrow. They are rich in consolation. O that in every death we could feel such sure and certain hope; such sweet and soothing comfort as in the case of those dear children we commit to the ground.

Let the christian parent consider the many and cheering grounds of comfort held out to the eye of the believer in the word of God. Let him remember, in the first place, that "children are an heritage and gift that cometh of the Lord"—that the Lord who gives has a right to take away, and that with holy Job we should say, "Blessed be His name." Let him consider the manifold troubles and trials of the world, in which every pilgrim shares, that long pursues his journey through it, and bless God that his child has escaped the storms and dangers of the way, and reached in safety that place where the weary are at rest. Especially let him consider the spiritual danger that surrounds us here—the many temptations which the world, the flesh, and the Devil present, and by which the souls of so many are ensnared and destroyed, and let him try to rejoice that the child he loved is taken away from the evil to come—has reached the shores of everlasting life without the danger of shipwreck—has won the prize without running the race—gained the victory without fighting the battle. The most that any of us can desire for our dear children is that they may be happy forever. Let us dwell on the certainty of this in regard to all who die young, and surely our souls will receive comfort: how God's word declares, "Blessed are the dead which die in the Lord:" how Christ tenderly embraced little children in his arms, and said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven:" how he declares, that in heaven their angels do always behold the face of their Father.

Who could wish them back from those realms of light where they stand continually before God's throne, to be here below in a world of trouble and of sin? Who will refuse to be comforted, when comfort so rich and so well founded may be had? Rather let us seek to be found worthy to join those babes and sucklings out of whom God has perfected praise. Let the consideration that he has a child in heaven make the bereaved parent strive the more to get there also. For, how dreadful to be separated forever—to be cast away from God's presence, while our children are happy there with Him! Let us pray that we may be "converted and become like little children, that so we may enter the kingdom of heaven."

* The Colonial Churchman is published at Lunenburg, and the present article appeared during the season of Lent.

From the Christian Witness.

FAITH.

The necessity of faith, in order to our acceptance with God, is strongly expressed by St. Paul. "Without faith, it is impossible to please him." It is the office of faith to receive and give assent to the word and truth of God. It is the office of faith to apprehend and make the truths of Scripture our own—applying them to our own individual cases. It lays hold of them as verities. "It is the substance of what is yet hoped for—the evidence of things not seen."—By it, we look into the invisible world: we feel the Lord to be a God present with us. He ceases to be a merely vague abstraction, an only necessary beginning of the chain of beings and things which exist. He becomes a Father who has formed, preserves, and cares for us. A Governor who actually rules over us, and will reward or punish. In the Gospel he becomes a Saviour, to redeem and deliver. It is the office of faith to give substance and reality to these truths, to bring them home to our minds in such wise, that our affections will cling to them, that our conversation and our conduct shall be influenced by them. "We walk by faith," saith the Apostle. And by faith we are to endure, as seeing him who is invisible. It is only in the exercise of faith, that our offerings of worship can be acceptable to God. The repetition of words in praise or prayer, is no worship to Him, unto whom all hearts are open, unless accompanied by and springing out of a lively faith. No works of charity and love among men, can of themselves make us acceptable unto God.—Faith must offer them upon the altar of our hearts to him, through Christ. In particular we are justified by faith only. It is the office of faith to lay hold of, and apply this particular truth of the Gospel. We hear the doctrine of the cross, salvation by the merits and death of Christ, preached, and speculatively argued upon. We admit it as a dogma in our creed. But it is nothing, except the heart fasten itself upon it. It is nothing, except we embrace it as the only hope of our salvation. The highest and chief office of Christian faith is this acceptance and embracement of Christ as our Saviour, Redeemer, and Intercessor; our Prophet, Priest, and King; our Righteousness, sanctification, and redemption. Not the maintenance of the merely theological and speculative doctrine, but the hearty acceptation of that truth, the firm reliance which rests on it as the only foundation of our hope, and which makes Christ our own advocate with the Father. Not the general sentiment that he is the Saviour and Redeemer of the world, which the devils may believe of him; but the appropriation of him to ourselves, as our own, only plea, refuge, and deliverer from sin, satan, and death. It is, further, the office or effect of faith to cleanse, purify, and exalt our affections—to work in us, through the spirit of grace and of supplication, conformity to the will of God, to the image of his Son, who is as well our pattern and exemplar of godly living, as a sacrifice and propitiation for sin.—To claim the Christian's faith, without endeavors after obedience, submission and conformity to the will of God, to the precepts and principles of the morality, virtue, and piety of the Gospel, doing all those good works which God hath ordained us to walk in, is as grievous an error as we could easily fall into. It makes it out that God hath redeemed us from sin in order that we may with impunity go on in sin. Shall we sin because grace and mercy in Christ abound? God forbid! If we may not plead our own merits and deservings for justification, neither can we, by reason of the gift and offering made for sin, plead an allowance in it. Through faith the Christian's character is formed after Christ's example. It is faith which bears us up against the shocks of temptation, and with which, as with a shield, we quench all the fiery darts of the wicked. It is this which gives us hope of heaven. By it we trust and rely upon God, as our Father and our Friend in Christ. By it we have respect unto the recompense of reward, and see on one side the world of woe for the ungodly and impenitent, on the other a heaven of bliss prepared for those that love God. It is the office of a faith which dwells on these things, as realities, to purify the heart. How necessary a virtue is Christian faith to our acceptance with God. We must remember it is his gift, and betake ourselves to him.

McB.

The Judicious Hooker.—"I have lived to see that this world is made up of perturbations; and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near. And though I have, by his grace, loved him in my youth, and feared him in my age, and labored to have a conscience void of offence towards him, and towards all men; yet, 'if thou, Lord, shouldst be extreme to mark what I have done amiss, who can abide it?'—And, therefore, where I have failed, Lord, show mercy to me, for I plead not my righteousness, but the forgiveness of my unrighteousness, through his merits, who died to purchase pardon for penitent sinners. And since I owe thee a death, Lord, let it not be terrible, and then take thine own time; I submit to it. 'Let not mine, O Lord, but thy will be done!' God hath heard my daily petitions: for I am at peace with all men; and He is at peace with me. From such blessed assurance, I feel that inward joy which this world can neither give nor take from me. My conscience beareth me this witness, and this witness makes the thoughts of death joyful. I could wish to live to do the church more service, but cannot hope for it; for 'my days are past, as a shadow that runs not.'" His worthy biographer adds: "More he would have spoken, but his spirits failed him: and, after a sharp conflict between nature and death, a quiet sigh put a period to his last breath, and so he fell asleep.—And now he seems to rest like Lazarus in Abraham's bosom."

From the Christian Witness.

"TALKING ABOUT RELIGION."

'Tis a common observation, that a man may gain the reputation of being highly intelligent, upon very slight grounds, if he choose auditors like himself, and confine his observations always to indisputable topics, or those about which there is little interest.

What is thus true in relation to the world's philosophy is true in reference to religion, though not from the same causes. It will be useful to examine some of the temptations to which the most pious are subject in this matter.

Pride, like the heathen Proteus, can assume every shape: but in none is it more formidable than when it steals into our devotions, obscures our meditations, and directs our conversation. We talk upon religion, because it is a subject about which we have read; it has grown up with us, and its tones have become familiar as household words. We are never tired of extolling the Bible—the character of Christ—the necessity of maintaining outward worship. Upon these subjects we can enlarge; peradventure, we may edify others—but (alas for our own souls!) pride, reasoning pride—fleshly wisdom, is the school in which we have learned our eloquence. When it pleased God to deliver up for a time the holy man of Uz to the will of his spiritual enemy, what motive incited his three friends to visit him? Surely, if ever conversing upon the hopes of the believer is strengthening, *there* was an opportunity to try it: but the good man's companions began wrong; because God had spared them, they tortured Job with unpleasant and unmanly insinuations; and thus a communion which might have been materially beneficial is made a sin to them in every stage of its progress.

Again: Some are inclined to mistake *loquacity* for religious feeling, and spiritual knowledge. But with discerning Christians, this counterfeit is soon detected. In that excellent manual of religious experience, the Pilgrim's Progress, (a frequent reference to which I hope is no offence to your readers,) the sagacious author has exhibited in the person of a Mr. Talkative, an excellent illustration of this kind of pretension. This wayfarer was prepared at all times to enter into a discussion upon any point. He could speak of things carnal and things spiritual; of things hidden and things known; of things earthly and things heavenly;—but of his *own* experience—of the love of God in his *own* heart—the work of grace in his *own* soul, he could talk but feebly, and had rather not talk at all.

The fact is, men should be judged of in religion, as in other matters, less by what they *say* than by what they *do*. There is a delightful union between faith and works, somewhat a kin to the Blessed Trinity: nor can mere carnal men understand either. Let us, however, in every case, "judge not by the appearance, but judge righteous judgment:" and let us give heed to our own words that we sin not with our tongues, so may we have a firmer hope of acceptance with God, through our Lord Jesus Christ.

POLYCARP.

PRIVATE EPISCOPAL INSTITUTE, TROY, N. Y.

Under the above name, the school of the subscriber will open on the first of May ensuing, enlarged, and with materially extended facilities for a thorough practical and Christian education.

Buildings are in a course of completion, which will be ready for use by the time above mentioned, specially designed for this institution. They are new, spacious and sightly, and will be fitted up on a convenience of plan, and in a neatness of style, that are not exceeded. They will accommodate forty pupils—allowing two to each room—with a general school room, chapel, and recitation rooms.

The location is unsurpassed in point of healthiness and beauty. It is upon an eminence in the suburbs of the city, securing by its retirement and elevation a free and healthy atmosphere, and commanding an extensive and delightful view.

Ample grounds are connected with the establishment, for gymnastic and other exercises, and for purposes of gardening.

The institution will be carried on by the principal and proprietor, and three assistants, of character and experience in the profession.

Its plan is to take up and educate the pupil as he exists in the sight of God—duly to regulate his moral, his intellectual, and his physical natures.

In agreement with this natural constitution of the pupil, the school will be arranged in three departments—the moral, the intellectual, and the physical. And no effort shall be wanting on the part of the principal to give to each the most efficient direction.

The *Moral Department*, which involves the government, will be supplied by the principal.

It will embrace a course of moral and religious studies adapted to each pupil. To the Holy Scriptures constant reference will be made as the foundation on which alone may be built a solid and enduring character, and as the only safe and proper basis of a Christian education.

The views of scripture truth and of religious duty presented, will be in strict accordance with the doctrines, discipline and worship of the Protestant Episcopal church.

It will be the constant endeavor in this department to win over to the Saviour, and his body, the church, the first and strongest affections of the youthful heart.

The *Intellectual Department* will embrace all the ordinary English branches necessary to business and commercial pursuits, with additional facilities for instruction in the higher departments of learning, with reference to college requirements, and also in drawing, and in modern languages. The fundamental branches of common education will receive particular attention, as penmanship, reading, arithmetic.

It will be conducted by the principal and assistants, and by such masters as it may be necessary from time to time to employ.

Instruction in this department will be directed to the understanding. It will be the endeavor here to cultivate the *intellectual powers*. The pupils will therefore be taught the *rationale* of whatever comes before them, of grammar and of the sciences.

Particular regard will be had to the intended future destination of the pupil, and his education be directed accordingly. He may be fitted for the counting-room, for engineering, for college, for teaching, or for the study of the professions.

The *Physical Department*, which is for exercise and health, is by no means of minor importance. It will be superintended always by a master, who will have the supervision and direction of the pupils, in all hours not taken up by the exercises of the school, and who will instruct, in agreeable and useful exercises, promotive of health and happiness.

Diligent attention to the performance of all duties, cheerful and exact obedience, and propriety of deportment, are expected of every lad who becomes a member of the Institution.

The admission of pupils will be restricted to no particular age.

The *Domestic Arrangement* of this establishment will be such as to merit the approbation of parents, and to make the pupils in every respect comfortable. It will be an invariable rule for the pupils to fare, in all particulars, as do the Instructors, and the Principal and family.

A *Directress* will take charge of the *wardrobes* of the pupils, and keep them in order.

Pupils at this Institution will have little reasonable use for pocket money. They will be supplied by the Principal with all *necessaries*, and more than these, will serve only to create and nourish artificial tastes and wants, which have a too important bearing on future character. They will, therefore, be allowed no money, but at the pleasure of the Principal. This rule will save expense to the parent, and character to the child.

The TERMS of the school are $230 per annum, payable half-yearly in advance. The establishment being furnished with every requisite article for use, whether of furniture for dormitories, as beds, bedding, &c., or apparatus for study, books, stationary, &c., none of these are required to be furnished by the pupils, and no additional charges made for the use thereof.

There will be but one vacation in the year, and that during the month of August.

It is desirable that every lad should have each article of his clothing distinctly marked with the initials of his name, and be possessed of a complete inventory of the whole.

Each pupil should also possess, as his own property, a Bible, and Book of Common Prayer.

Persons desirous of placing pupils in this Institution, will please apply before the first of May.

Further particulars relative to the school, can be obtained by addressing the subscriber, through the Post Office, or by application to J. W. MITCHELL, Esq., 63½ Pine street, New York.

W. F. WALKER, Principal and Proprietor.
Troy, March 18, 1837. ap15

TO TEACHERS.

☞ Three Teachers will be wanted at the Bordentown Institute on and after the 1st day of May ensuing—one to take charge of the department of Mathematics and Natural Philosophy, salary $400 per annum, in addition to board and lodging; another to teach History, Geography, &c., at $300 per annum; and another for the Juvenile department, at $200 per annum.

N. B.—For the department of Mathematics and Natural Philosophy, a young clergyman would be preferred, who would be willing, in addition to his scholastic duties, to preach once a week. This is not, however, an absolute requisition.

Application may be made (if by letter, *post paid*) to the
Rev. Dr. ARNOLD, Principal of the Institute,
March 30. Bordentown, N. J.

☞ A CLERGYMAN, a graduate of Queen's College, Cambridge, is desirous of instructing a *select number* of young gentlemen in the usual branches of a liberal education. Having resided for several years in France and Italy, and acquired a competent knowledge of the languages of those countries, he would make no extra charge for tuition in them. Should a sufficient number of pupils offer, the advertiser will be prepared to commence after 1st May next, in the neighborhood of Lafayette Place.—Address, for terms, &c., A. B. No. 30 St. Mark's Place.

Refers to
Rt. Rev. Bp. ONDERDONK, Rev. Dr. MILNOR,
J. W. POWELL, M. D. Rev. C. V. KELLY,
Rev. Dr. LYELL. April 5.–5t

NEW BOOKS.

☞ RICH Poor Man and the Poor Rich Man, by Miss Sedgwick; Botany of the Scriptures, by a lady; and a few copies of the Wreath, and Religious Souvenir, for 1837, for sale by the General Protestant Episcopal Sunday School Union, 28 Ann street.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

☞ MRS. MAYNARD intends removing, the 1st of May, to that pleasant and healthy situation, No. 37 Murray street, where she will have it in her power to accommodate a few more young ladies, as boarders, than she can at present receive. The most approved teachers are employed in every department, and the strictest attention paid to both the manners and morals of the young ladies. Application, at present, to be made at 204 Fulton street.
March 20, 1837.—5t